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HISTORY
OF THE OLD TOWNS
NORRIDGEWOCK AND CANAAN,

COMPRISING

NORRIDGEWOCK, CANAAN, STARKS, SKOWHEGAN, AND BLOOMFIELD,

FROM THEIR EARLY SETTLEMENT TO THE YEAR

1849;

INCLUDING A SKETCH OF THE ABNAKIS INDIANS.

BY J. W. HANSON,
AUTHOR OF THE HISTORY OF DANVERS.

MEMORIAM MAJORUM.

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MAINE

P R E F A C E .

THE vein of History which runs through that portion of MAINE considered in the following pages, presents matter of great value to the Antiquary. The hills and vales now vocal with Agriculture and Business, were, but a few years ago, the sacred haunts of the Red Man. Here he found his most delightful retreats. In the waters that now reflect civilized life, he speared the salmon, floated his frail bark, or bathed his tawny limbs. On the shores he pursued the simple joys and labors of barbarous life, and knew no higher end or aim.

Here, too, the hardy pioneer of civilization erected his log hut, and commenced tilling the soil, and preparing it for future generations. The memory of the Indians should be preserved ; — the hardships and the early labors of the first settlers should not be forgotten ; — the progress of the towns should be noticed, and their present condition should be exhibited. To convey an adequate idea to other minds, as well as to afford the State or National historian data for future labors, is the aim of this book ; for we can never have a perfect National History

until every State shall have contributed its own, and a perfect State History cannot be written, until every town shall have furnished its own local facts.

The five towns herein treated upon, are among the most important, as well as most beautiful in the State, and it is believed that the following pages will prove deeply interesting to all natives and inhabitants, while, it is hoped, the general reader will be much interested.

In compiling these pages, the author has resorted to every known source of probable information, and has been deeply indebted for books and information to many obliging gentlemen, among whom stand conspicuous, Hon. Cullen Sawtelle, Hon. John S. Tenney, Hon. David Kidder, Hon. Warren Preston, Hon. Joseph Barrett, W. D. Gould, Esq., Thos. Heald, Esq., Josiah Spaulding, Esq., John Waugh, Esq., Levi Sawyer, Esq., Eusebius Weston, Esq., Melzar Lindsay, Esq., Dea. John Loring, Elder Stephen Williamson, Calvin Heald, Esq., Mark S. Blunt, Esq., Revs. N. M. Wood, C. C. Cone, Dr. J. Marden, Ruel Weston, Esq., Stephen Coburn, Esq., and the town clerks, and other civil and religious officers. Indeed, the citizens have emulated each other in forwarding the author's plans, and aiding his enterprise. Besides these, his thanks are due the officers of the Maine State Department, Somerset Court and Probate Officers, all of the Clergymen, with one solitary exception, and many of the ladies and gentlemen, whose names, though not writ-

ten here, are held in grateful remembrance. To all, his sincere thanks are paid. The following authorities have aided materially : — Drake's Book of the Indians ; Williamson's History of Maine ; Sullivan's Do. ; Greenleaf's Ecclesiastical Sketches ; Penhallow's Indian Wars ; Genealogical Register ; Pickering's Essay on Indian Orthography ; Francis' Life of Rôle ; Symmes' History of Battle at Lovewell's Pond ; Kennebec Claim ; Massachusetts Records ; Maine Records ; Millet's History of the Baptists of Maine ; Bulletin of the Pennsylvania Historical Society ; Senter's Narrative ; Meigs' Expedition ; Town Records of Norridgewock, Canaan, Starks, Bloomfield, and Skowhegan ; Church and Society Records ; Private Manuscripts ; Somerset Journal ; People's Press ; Workingman ; Democratic Somerset Republican ; Skowhegan Sentinel ; Skowhegan Clarion ; Gravestones ; Authentic Tradition, and other authorities. It is believed that the work is, as far as is possible in a first edition, correct ; and it is commended to all lovers of history with the earnest hope, that while they may imitate the virtues of the people of an earlier generation, they may so shun their faults, as to be instrumental in establishing a people whose rules of life shall be Liberty, Temperance, Peace, and Charity, and whose God shall be the Lord.

INDIAN HISTORY.

THE valley of the Kennebec, to the lover of natural and artificial beauty, presents one of the most charming panoramic views to be found in this country, which so abounds in all that delights the eye, and gratifies an elevated taste. From the river's source in the unfathomable waters of Moose-Head Lake, to its union with the Atlantic, it is an uninterrupted series of beautiful and picturesque views. Its blue waters flow smoothly along their pellucid course, dash over steep precipices in snowy cascades, or break into slight ripples and mimic waterfalls that fill the summer air with music, or gleam in beauty amidst the ice of winter. Now they dash against rocky shores, wash grassy slopes, or beat among the roots of forest trees, and anon slide up the sandy shores of level plains. Here they narrow into the swift current, chafing the shores, and soon they expand into the broad and peaceful bay. Occasionally the verdant loveliness of the scene is relieved by the bold outlines of distant mountains, that loom up into the clear air, or are craped and shrouded

by wandering clouds. Fertility teems along the shores, and smiles on all the plains.

Along the first course of the river, occasional farmhouses dot the vales, and cheer the loneliness of the scene, but as the river passes on its way, villages appear, and the smoke ascends from many quiet homesteads, grouped peacefully together, and as the river broadens and deepens, the slight canoes and scarcely heavier batteaux give place to the snow-white sails of vessels, and the swift steamboat; while the roar and din of populous cities fill the surrounding air with the sound of business, and the unceasing noise of Human Life. The White Man, with all the tumult of civilized life, fills the waters with his vessels, and lines the shores with his machinery and abodes.

How great a change is here! "Roll back the tide of Time!" Scarcely a century has passed away, since "here lived and loved another race of beings." The silent river, as it rolled its constant journey to the sea, bore on its bosom some dark-eyed Indian maid in her light shallop, or at the most, a company of hunters or warriors, as they paddled their white canoes across its blue surface. Where stands the busy mill, then drank the antlered moose. Where spreads the wide green interval, then wrought the busy beaver. Where now is heard the locomotive's scream — the steamboat wheel — then howled the wolf, then leaped the salmon, then fled the caribou. The "all-beholding sun," as he gazed down upon our splendid stream, saw only nature and her

children. Inanimate Nature and Irrational Life were here in all their solitary beauty, but only the wild, uncultivated red man stood among the beasts and birds, — God's representative on earth, — to rule the creatures subject to his power.

The vales and uplands of the Kennebec were the favorite haunts of a great tribe. Here they dwelt, among their hunting grounds, their fields, and the graves of their fathers. In the neighboring ponds and streams they captured the trout, and in our own blue river they caught the golden salmon. The moose, the caribou, the brown deer, the bear, the rabbit, and the partridge were hunted and secured, and the common wolf, the fox, the beaver, the martin and the wild loup cervier. Here gleamed their canoes; here were grouped their wigwams. The songs of festivity and mirth were heard at their joyful feasts, — the low beautiful Indian songs of sorrow and affection, breathed in sweet unison with the voices of nature, — the wild war-whoop, — all these were here. When the tribe and its allies would have a great gathering, the Androscoggin, the Saco, and the Kennebec poured their dusky warriors and braves into the great Merry-meeting bay. When times of trouble, of disease or massacre occurred, the sacred vale of Norridgewock was filled. All that was dear, — all that was sacred, — all that the unsophisticated Indian loved, were here scattered in rich profusion. All this has passed away! Like the mists of morning

they have faded, nor left a lingering wreck behind.

“ Alas ! for them — their day is o’er,
 Their fires are out from hill and shore ;
 No more for them the wild deer bounds,
 The plough is on their hunting grounds ;
 The pale man’s axe rings through their woods,
 The pale man’s sail skims o’er their floods.

Cold with the beast he slew, he sleeps ;
 O’er him no filial spirit weeps ;
 No crowds throng round, no anthem-notes ascend,
 To bless his coming and embalm his end ;
 Even that he lived, is for his conqueror’s tongue,
 By foes alone his death-song must be sung.”*

When America was discovered, the soil was occupied by many tribes of Indians, who were scattered over its entire surface, and who, in their own well-defined regions, pursued the pastimes and occupations of savage life, disturbed only by occasional feuds, and short, though sanguinary wars.

The present limits of the State of Maine were occupied by the *Abenakies*, *Abenagues*, or *Abnakis*, and the *Etechemins*. The *Etechemins* dwelt east of the *Penobscot* valley, including both shores of that river, while the *Abnakis* owned all from the *Penobscot* to the *Salmon Falls* river. The *Abnakis*, as they were found by *Râle*, are thus described : †

Their cabins were made by planting a centre pole and covering with bark ; the fire in the middle, on the ground, and their beds and chairs were mats made of reeds, spread on the earth.

* Charles Sprague.

† *Lettres Edifiantes*.

The men dressed in the skins of animals, or in loose robes of red or blue cloth, and the women wore a mantle, reaching to the middle of the leg, very gracefully arranged, with a light covering thrown over the head, and falling to their feet, and stockings from the knee to the ankle. Their moccasins were of deer-skin. In the winter they wore snow-shoes, without which they could not subsist. With them, they were able to overtake the swiftest animals.

They were tall, powerful, and active, with teeth whiter than ivory. Their only ornaments were beads made of shell, white and black, so arranged in belts and the like, as to represent different figures with great beauty.

Their children were regarded with the greatest affection, and the utmost respect was manifested toward the aged. Their skill with the bow was great; even children could shoot with astonishing accuracy.

They ate with great irregularity: feasted on the best one day, and famished the next. Tobacco was used by all, and esteemed the greatest luxury. They were less barbarous than other tribes.

When they fought, they divided their bands into small companies of five men, each with knife in one hand, and tomahawk in the other; and they were thus very formidable. When they entered the possessions of an enemy, they scoured the country in small bands; and they inspired the greatest dread, by attacking all quarters at once.

The Abnakis* were divided into four smaller tribes, occupying distinct boundaries. The *Sokokis* or *Sochigones*, the *Anasagunticooks*, the *Canibas* or *Kennebecs*, and the *Wawenocs*. The *Sokokis* dwelt on the Saco, the *Anasagunticooks* on the Androscoggin, the *Wawenocs* east of Merry-meeting bay, and the *Canibas* or *Kennebecs*, from Merry-meeting bay upwards, on both sides of the Kennebec.

The Kennebecs were found very numerous when the country was discovered.† They were divided into several clans, owning soil and dwelling thereon, subject to different subordinate chiefs, who held fealty to the great bashaba,‡ whose residence was on Swan island,§ in Merry-meeting bay. These smaller tribes were known by the names of the places of their residence. Among the Kennebecs, therefore, we read of the *Norridgewogs*, the *Taconnets*, the *Cushnocs*, &c. These small tribes or families were all Kennebecs, and the Kennebecs, Sokokis, Anasagunticooks, and Wawenocs, were all Abnakis. They spake the same language, with a slight difference of dialect, were friends in war, and were emphatically one people. Sometimes the family name was taken in early times for the generic term, as, those living at Sagadahoc were called, incor-

* The Wapanachki, or Abenaki, or Wabanaki, as these Indians were called indifferently, were known in English as the East-landers, or Eastern men—such being the signification of the word. — *Heckewelder's Hist. Account*, p. 107.

† Hubbard's New England, p. 31.

‡ This fealty was merely political deference.

§ Williamson, ii. 4, *Hist. Maine*.

rectly, Norridgewocks. The Kennebecs were that branch of the Abnakis that occupied the river which bore their name; and the Norridgewogs were that clan of the Kennebecs that lived at Norridgewock.*

These clans owned the soil in common.† The Indians did not believe that one person could own the soil. The country of Norridgewock was possessed in common by the Norridgewogs, and each member of the clan owned an undivided portion. The sachems of this tribe were able to convey to other persons whatever portion of the estates of the tribe they wished, — only with this principle, never questioned by an aboriginal: that no sachem had a right in the soil beyond the period of his natural life, and that whatever he should dispose of must, at his death, revert to the tribe again. Whenever a white man, however, framed a deed, it was a title to the land bought, forever. Thus the disputes arose. The red man would not have denied a bargain, or violated his word, but he declared all transfers to have been only for the life of the grantors, while the white man triumphantly pointed to

* Norridgewock has been spelt in many different ways. The French spell it Orantsoak, Narrantsouack, Narantsouack, Nanrantsouack; the English spell it Norridgewock, Norrigeawok, Nerigwok, Noridgewoc, Wawridgewick, Ridgewock, &c.

“† From the history and modes of living amongst the Indians of this country, there can be no great doubt but that they originally held as tenants in common, in a state of nature; and though they have formed themselves into tribes and clans, yet the members of those tribes still retain common and undivided right to the land of their respective tribes.”—*Statement of the Kennebec Claims*, p. 21. •

his deed, and the white man's bayonets bristled behind it, and obedience followed necessity. Justice was not discussed, a plea of ignorance was invalid, and though an Indian was made drunk, and sold a rich township, holding beneath its turf the graves of a thousand years, for a string of beads, Might made Right, and the strong arm conquered.

The history of the Indians of Maine, previous to the landing of the Pilgrims, is enveloped in the obscurity of the past. Capt. John Smith, of Pochahontas memory, was the first Englishman who ever looked upon the Kennebecs. He visited them in 1614, and in his account he says: * "The principal habitations I saw at Northward, was Penobscot, who are in wars with their next northerly neighbors. Southerly up the rivers, and along the coast, we found Mecadacut, Segocket,† Pemaquid, Nusconcus, Sagadahock, Satquin, Aumaughcawgen and Kenebeca. To those belong the countries and people of Segotago, Pauhunlanuck, Pocopassum, Taughtanakagnet, Wabigganus, Nasasque, Masherosqueck, Wawrigwick,‡ Moshouen, Waccogo, Pasheranack, &c. To these are allied in confederacy the countries of Aucocisco, Accomenticus, Passataquack, Augawoam and Naemkeek, all these, for anything I could perceive, differ little in language or anything; though most of them be sagamos and lords of themselves, yet they hold the bashabes§ of Pen-

* 3 Coll. Mass. Hist. Soc. iii. 21 - 2. † Saco. ‡ Norridgewock.

§ The Indians "were divided into several tribes, each of which had their own sachem, or, as the more northern Indians

obscoot, the chief and greatest amongst them." He seems to have learned but little concerning them, and even his names are less than half correct.

There was a prominent sachem of the Canibas, who flourished about the year 1660, named Kennebis,* and it has been conjectured that he was one of a long line of the same name, from whom the Kennebec river and tribe received their names.† It is highly probable that a sachem named Kennebis, from some other tribe, out of dissatisfaction, left his own people, and, followed by his family and a few others, settled in the wilds of Maine. From him and his followers proceeded the Kennebec tribe, and the Kennebis of Indian History, was, doubtless, a lineal descendant of the first Kennebis. History is silent, however, and reasonable conjecture is our only authority.

The Abenakies‡ or Eastern Men, as the name signifies, occupied a large portion of the present State of Maine. The primeval forests of our broad State were peopled by this family of the red men, though their favorite haunts were the winding slopes of the Androscoggin, and the broad green intervalles of the blue Kennebec. In whatever place the salmon and shad abounded, and wild game was plenty, close at

pronounced that word, sachemo, which the English understood Sagamore; and yet all the sachemos acknowledged subjection to one still greater, which they called bashaba." — Drake iii. 7.

* Williamson Hist. Maine. † Drake, B. iii. c. vii.

‡ "None of the Abernagues tribes, however, were more strongly attached to their native soil, than the Canibas. They were bold and brave fighters through all the Indian wars; in which they sustained probably a greater loss of numbers than any other tribe."

hand, in the most favorable spot, were seen the wigwams of an Indian village.

The first notices of the Abenakies are of their selling lands to the hardy and adventurous sons of England, who flocked in, and began to people the rich intervalles and teeming slopes of the rich State of Maine. James Smith bought of Ramegin, "soe called by my Indian name, or Robinhood, soe called by English name, . . . part of my land, beginning att Merry-meeting Cove, and soe downward the maine riuier vnto a rocke, called Winslowe's Rocke, in the longe reach, and in breadth eastward ouer the little riuier, runninge through the great mersh, with the priuiledges [reserved to me] as hunting, fowling, fishing, and other games." For this large and beautiful tract of land, the extent and value of which will at once suggest itself to all acquainted with the locality, Ramegin was to receive annually, November 1st, one peck of corn. The deed bears date May 8, 1648, and is signed Negrimis, Songreehood, and two English; Robinhood, Mr. Thomas, Pewazegsake, and Robin. He sold the island of Jeremysquam in the year following, and in 1654, he sold Neguasseag, (Woolwich) to Edward Bateman and John Brown.*

William Bradford and others, bought of Monquine, the land on both sides of the river, from Cussenocket to Wesserunsicke, August 8, 1648. Attached to the deed are the names of

* Sullivan's Hist. Maine.

† Augusta.

Agodoademago and Tussucke, freely consenting, and in 1653, "Essemienosque certified that the region of Taconnet belonged to him, and the wife of Watchogo."*

"The sachems called Kennebis and Abbagadussett, were generally united in their grants, and appear to have sold nearly all the lands on the Kennebec river, to one and another, and the greater part several times over."† Kennebis, in 1649,‡ sold to Christopher Lawson land as high as Teconnet.

One of the most interesting points in our early history is the experience and adventures of the French Jesuits, who entered the forests and willingly underwent the privations and sufferings of savage life. Macaulay has well set forth their character.§

"Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished; none had extended its operations over so vast a space; yet in none had there ever been such a perfect unity of feeling and action. There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, contro-

* Williamson, Hist. Maine, vol. i. p. 467.

† Sullivan's Hist. Maine.

‡ Ibid.

§ Hist. England.

versy, casuistry, history, treatises on optics, Alcaic odes, editions of the fathers, madrigals, catechisms, and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile they assiduously and successfully cultivated the eloquence of the pulpit. With still greater assiduity and still greater success they applied themselves to the ministry of the confessional. Throughout Catholic Europe the secrets of every government and of almost every family of note were in their keeping. They glided from one Protestant country to another under innumerable disguises, as gay Cavaliers, as simple rustics, as Puritan preachers. They wandered to countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of Mandarins, superintending the Observatory at Peking. They were to be found, spade in hand, teaching the rudiments of agriculture to the savage of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same, entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling-place or his avocation for himself. Whether

the Jesuit should live under the arctic circle or under the equator, whether he should pass his life in arranging gems and collating manuscripts at the Vatican, or in persuading naked barbarians in the southern hemisphere not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic in the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic spirit yet extinct. When, in our own time, a new and terrible pestilence passed round the globe; when, in some great cities, fear had dissolved all the ties which hold society together; when the secular clergy had deserted their flocks; when medical succor was not to be purchased by gold; when the strongest natural affections had yielded to love of life, — even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother, had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer.

“So strangely were good and evil intermixed in the character of these celebrated brethren,

and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It could never have belonged to rigid moralists. It was to be obtained only by men, sincerely enthusiastic in the pursuit of a great end, and at the same time *unscrupulous as to the choice of means.*"

"Amid the snows of Hudson's Bay — among the woody islands and beautiful inlets of the St. Lawrence — by the council fires of the *Hurons* and of the *Algonquins* — at the sources of the Mississippi, where, first of all the white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river, as it rushed onward to earn its title of 'Father of Waters' — on the vast prairies of Illinois and Missouri — among the blue hills which hem in the salubrious dwellings of the *Cherokees* — and in the thick canebrakes of Louisiana — everywhere were found the members of the 'Society of Jesus.' " *

There is great difficulty in obtaining proper materials to illustrate their career among the Abenakies. The Indian history of this State for the seventeenth century would be very imperfect without a historical sketch of those self-sacrificing laborers in the cause of Christ, who, from the beginning of the second quarter of the seventeenth century to the year 1725, made the wilderness and the solitary place glad for their presence. And yet the opportunities for a full account are very meagre. The

* Rev. W. I. Kip.

late Gov. Lincoln, who took great interest in this subject, and who has left enduring monuments of his research and labor, has recorded this testimony. "On the suppression of Jesuitism, which had been in some respects a valuable variety of enthusiasm, the manuscripts were carried from Quebec to France; and the efforts I have made have not enabled me, through favor or reward, to obtain copies."* The writer of this work has applied to a distinguished bishop, now living, for such facts as might be essential to a full account; but he has, as yet, received no answer. There seems to be an unwillingness, on the part of those who are best acquainted with the facts in the case, to communicate those facts to the public. The refusal of the possessor of records to submit documents to the inspection of the historian, is a circumstance which excites the suspicion in the mind, that the facts related are of such a character as would prove detrimental to the reputation of the institution, if made public.

Poutrincourt, the French colonist, had been laboring for some time in Acadie, when, about 1610, the infant settlement found itself weak, and in need of aid. They accordingly sent to the parent country for assistance. The mother of the then infant King, Louis XIII., more regardful of the spiritual than of the temporal condition of the new world, instead of dispatching food and clothing, sent two Jesuit

* Hist. Coll. Maine, p. 310.

Priests, in the persons of the fathers Biart and Massé. The authorities would not receive them, unless they would maintain themselves, and 2,000 crowns, charitably given them in France, enabled them to make the journey.

These Jesuits, like the most of their collaborators, the world over, had an eye to the peltries as well as to the souls of their heathen children, and this contribution enabled them to traffic in both commodities to great advantage. On their arrival at Acadie, however, they found Poutrincourt indisposed to allow them temporal rule, and they were forced to confine themselves to their spiritual measures. Father Biart went to Kennebec, where, says Gov. Lincoln, "he exchanged the light and knowledge of his doctrines for provisions for the inhabitants of Port Royal." He was well treated however, and succeeded prosperously. Massé is not known to have arrived at Kennebec.

Soon after the arrival of these, namely, in 1613, Quentin and Gilbert du Thet were sent over, and all seemed promising for great success, when Argal, a settler in Virginia, attacked the settlement where the Du Thets were, killed one of the brothers, and entirely destroyed their prospects. The forementioned priests belong to the history of this region only from the occasional visits they paid to the Canibas.*

* The entire Indian population of Maine in 1615 was probably about 37,000, including 11,000 warriors. The Abenagues numbered 17,000, including 5,000 warriors. Of these probably about 1,500 warriors, or an entire number of about 5,000, lived on the *Kennebec*, and were known as Kennebecs or Canibas.

The first regularly settled evangelist among the Kennebecs, was

GABRIEL DREUILLETES. With that spirit of self-sacrifice and implicit obedience, which characterizes the Jesuit, and which sends him without a murmur of complaint, at the request of his superior, from all the luxuries and advantages of civilized life, to the inclemencies of polar snows or tropic suns, to undergo hardships and privations for the good of souls, and the advancement of supposed truth, this apostle of Christ left his home in the year 1646, and stationed himself on the lonely Kennebec. Here he built a chapel of fir trees, in the same year, and commenced his work at Norridgewock. It was the first church ever built on the Kennebec river. So faithful had the good Father Biart been, and so well had he illustrated his teachings in his life, that Dreuilletes found the fallow ground broken up, ready to receive the seed of the gospel, on his arrival. He succeeded in converting great numbers of the Kennebecs, and he impressed them all with a love for the Catholic religion, which the English, thirty years previous, had sought in vain to do for the Protestant. He taught the natives the Catholic creed, taught them to pray, and rendered many old hymns into their language, * and set them to music, which often woke strange and unwonted echoes in the forest solitudes of the Kennebec. The news of his success obtained the establishment of a

* "*Day of Judgment, day of wonders,*" was one.

mission. He possessed great influence among the Kennebecs, and negotiated for their protection against their foes. The Catholic versions of his labors are adorned with many wonderful miracles, and his name ranks among the saints of the new world. Whenever a sick person was brought to him, he made the sign of the cross, uttered some holy phrase, and administered *a little medicine*, and thus very often performed a miracle. Whether the same result would not have followed, had the medicine been used, and the sign and phrase dispensed with, history does not declare. The English were fully acquainted with the power and influence of the Catholic apostle, and they made him many overtures. But the faithful priest, with an "eye single to the glory" of Catholicism, continued to convert the Indians to his religion, excite them against the English, give them the bread of life for the meat that perisheth, or in other words, what he deemed gospel truth for beaver skins and moose meat, until he was called away to another field of labor further north. The chapel he had erected was destroyed in 1674, by English hunters, and was rebuilt in 1687, by English workmen sent from Boston, according to treaty stipulations. It was of hewn timber, and for the day and country, was a good building. The next missionaries were the brothers

VINCENT AND JAKUES BIGOT. — These fathers were of the Barons Bigot, among the nobility of France. They left all the temporal luxuries of their estate in civilized life, and abode

among the Abnakies. " Their domicil was a rude hut of bark, their bed, bear-skins spread upon the earth, their dishes were taken from the birch tree, and their food, the sagamite and the game which the savages furnished them."* Vincent dwelt usually on the Penobscot, but Jaques was on the Kennebec.

Governor Andross made great efforts to obtain the Canibas as allies, but Mons. Denonville affirms that they would not desert the French, and attributes their faithfulness to the fathers Bigot. Jaques went to Montreal in 1699, at the time when the English were endeavoring to negotiate with the Indians on the Kennebec. Such were his representations, that the Canadian Governor would not interfere. In reply to the advances of the English, the Kennebecs declared that they would not allow English houses to occupy their soil, but that they would cleave to the French, and live and die in the light of their religion.

On a certain occasion, the elder brother, Vincent, † went with the red men against New England, and on their return homewards, they were pursued. Vincent entreated them to flee, as the force was more numerous than their own, but they refused, and marched very leisurely. They were overtaken, and a hard battle was fought, in which not a Kennebec was slain, while the English retreated, leaving the ground covered with the dead bodies of their companions. This great victory is one

* Enoch Lincoln.

† Charlevoix.

of the Catholic miracles, — materially accomplished, however, by hard fighting. Besides those previously mentioned, the Jesuit Thury resided at Penobscot, and was possessed of great influence among the Abnakies. After the conquest of Acadie in 1687, the French, and especially the Priests, saw the soil they had won, and the converts they had made, sliding from their grasp, and their efforts to regain and retain were desperate. Thury was very zealous. Said he: "By the religion I have taught; by the liberty you love, I exhort you to resist them" (the unsparing New Englanders.) . . . "The hatchet must be cleaned of its rust, to avenge God of his enemies, and to secure to you your rights. Night and day a continual prayer shall ascend to him for your success; an unceasing rosary shall be observed, until you return covered with the glory of triumph." The capture of fort Pemaquid followed this language, and such as this. Thus the priests of the New World excited miniature crusades, and caused blood to flow, out of love to Christ.

The Abenakies seem to have been most peaceably inclined to the whites,* on the original settlement of New England, but repeated acts of the most violent and grossest wrong, and the advice of the priests, and the hypocritical pretensions of the French, roused all the vengeful passions that dwell in the red man's breast. Marauding parties of pilgrims,

* "During fifty years, the planters and traders of Maine had great intercourse with the natives, undisturbed by any open rupture. — *Williamson*, vol. i., p. 498.

under the sanction of the broad seal of the State, surprised Indian villages, and carried into abject slavery, men, women, and children, and in the larger settlements, as Boston and elsewhere, compelled them to the most menial offices. As early as 1614, Capt. John Smith's companion, Thomas Hunt, remained behind Smith, who sailed for England, July 8. Smith says: "Hunt purposely tarried behind, to prevent me from making a plantation, to monopolise the trade, and to *steal savages*." Squanto was one whom Hunt captured. He was a *Wampanoag*. Besides these, other minor outrages, as the devastation of fields, and the destruction of their wigwams, fully convinced the Indians that cupidity and love of conquest were darling passions in the souls of the English, and at length they began to seek revenge. It is believed that the first instance of aggression on the part of a Kennebec Indian has yet to be recorded by the pen of history. Blame is not attached exclusively to either the French or English nation. The latter made every effort to obtain the alliance of the Eastern Indians in vain, while the former succeeded. The English were successful with the Massachusetts. Both were unscrupulous.

Many of the settlers along the Kennebec, having fire-arms and ammunition, which the English had prohibited the Indians, drove away the Indians from the the land they had cultivated, and left them to suffer, and in many cases to perish for want of food. Accordingly, on the breaking out of King Philip's war, many

of the Eastern Indians were found ready and willing to join against the English. The latter, conscious of their wrong-doing, endeavored to pacify them, and a great council was held at Taconnet, at which Madokawando, Assiminasqua, Hopewood, Mogg, and other distinguished Chiefs, were present. Complaints were offered by the Indians, and the English promised a sort of redress. Madokawando, however, wishing for something definite, asked : "*Must we perish, or fly to the French for protection ?*" The English virtually answered, fly to the French, for they assured them that if they waited ten years, they could not have powder. The French were resorted to, and they gave what the English refused, and the scenes of war and massacre that succeeded were natural results.

Mogg was soon after enticed on board of a vessel, and carried to Boston. On his release, he used all his influence against the whites.

Major Waldron, in February, 1677, came suddenly upon a party of Indians, at Pemaquid, by whom the English were invited to a treaty, but as they found arms among them, they inferred that they were enemies, and fired upon them. A bloody fight ensued, in which many were killed, and several Indians taken prisoners. Among the rest was a sister of Madokawando.

The treaty of Casco, in 1678, at the end of King Philip's war, was considered disgraceful to the English. The Eastern Indians dictated the following terms: 1. All captives were

to be released. 2. All inhabitants were to enjoy their possessions unmolested. 3. The English were to pay a quit-rent to the Indians for their lands, of a peck of corn for each English family.* This latter exaction was just, for lands had been taken from them improperly; but the success which they met with in Philip's war emboldened them to dictate as they did.

It was a party under Madokawando, that, February 5, 1692, laid waste York. Seventy-five people were slain, and eighty-five taken prisoners. Madokawando led his braves in other attacks upon white settlements, and gained himself much renown. He died in 1698.

Hannah Swarton, who was carried captive from Falmouth, in 1690, by the Indians, to Canada, after incredible hardships, tarried a short time on her journey at Norridgewock.†

About the year 1675, the contemporary sachems of the tribes of Abenakies were these: Squando of the *Sokokis*; Tarumkin of the *Anasagunticooks*; and Robinhood of the *Canibas*. They were considerably attached to each other, and the great war of 1675, known as King Philip's war,‡ may be ascribed to the

* Neal's New England, p. 407.

† Mather's Magnalia, p. 306 - 12.

‡ In Williamson's History of Maine, we find the following list of the wars and principal treaties with the Eastern tribes:—Mugg's treaty, November 6, 1676.—2 Neal's New England, p. 403 - 5.

1. King Philip's war, from June 24, 1675, to the treaty of Casco, April 12, 1678. — *Massachusetts Records*. Treaty of Portsmouth, Sept., 8, 1685. — *Belknap's New Hampshire*, p. 348.

2. King William's war, from August 13, 1688, to the treaty of Marepoint, Brunswick, January 7, 1699. — 2 Mather's Magna-

affronts which the Indians had received, and the part which they took, grew out of their own wrongs. Tarumkin and Robinhood were fast friends. The latter was very unwilling to join in any hostilities, and would do so only when the wrongs which his friends suffered obliged him to fear for his country and race. "Hopehood, his son, was a young warrior, who panted for glory; and the tribe became active in the war before it closed." *

On the arrival of the news of the outbreak of Philip's war, the scattered settlers of Maine were filled with alarm, and a party of men went up the Kennebec, to ascertain the disposition of the Indians. They met with five Anasagunticooks, and seven Canibas, all of whom surrendered their arms. While the conference was going on, *Sowen*, a Canibas Indian,

lia. p. 556 - 7. Treaty of Pemmaquid, August 11, 1693. — 2 *Mather's Magnalia*, p. 542 - 3, entire.

3. *Queen Anne's war*, from August, 1703, to the treaty of Portsmouth, July 11, 1713. — *Penhallow's Indian Wars*. 1 *Collection New Hampshire Historical Society*, p. 83 - 6.

4. *Lovewell's War*, from June 13, 1722, to Dummer's treaty, December 15, 1725. — *Secretary's Office, Boston*.

5. *Spanish, or five years' Indian war*, from July 19, 1745, to the treaty of Falmouth, October 16, 1749. 9 *Collection Massachusetts Historical Society*, p. 220 - 3. Treaty of Halifax, August 15, 1749. — *Secretary's Office, Boston*.

6. *French and Indian war*, from April, 1755, to the treaty of Halifax, February 22, 1760; and Pownal's treaty, April 29. — *Secretary's Office*.

* Williamson, vol. i., p. 517. In all of these six Indian wars, the *Kennebecs*, and in all but the last, the *Norridgewogs* especially, were actively engaged. Sometimes they were led by an *Abenague* chief, and sometimes by a *Penobscot*, or *Etechemin*, but they were untiring in seeking revenge. A complete history of the Canibas would be a recital of all the Indian wars of the East. Let it suffice to state thus much generally, and glance at the leading particulars.

struck at one of the whites, Hosea Mallet, and endeavored to take his life. He was instantly seized, and confined in a cellar, and his companions confessed that he deserved death, but offered a ransom of forty beaver skins for his life. He was at length released, and his companions were regaled with tobacco and a feast, and Robinhood, to commemorate the occasion, celebrated it in a dance, and songs and shouts.* He who reads the records of these times, cannot avoid believing that the Kennebecs were most peaceably disposed.

The affront which Squando, the sagamore of the Sokokis, received, undoubtedly awakened the sympathy of his friends on the Kennebec. His squaw was passing along on the Saco, in a canoe, with an infant child, when some rude sailors met her, and having heard that Indian children could swim naturally, they overturned the canoe. The child sunk, and the mother, diving after it, brought it up, and swam to the shore. The child soon after died, and the parents very properly attributed its death to the injuries it received. Squando thereafter used all his efforts to unite and exasperate the Eastern Indians against the English, and whatever acts of violence the well-disposed Kennebecs afterwards committed, may be attributed to this act, and such as these. †

The villages on the frontiers, and the few scattering, hardy settlers, suffered from the Norridgewocks in all the Indian wars. Hallowell was depopulated in the first Indian war.

*Williamson, vol. i., p. 519. † Hubbard, Indian Wars, p. 330 - 1.

The last and greatest of the Jesuits in America was

SEBASTIAN RALE, who was born in Franche-Comté, France, in the year 1657. He was educated a priest of the Jesuit order, and embarked at Rochelle, July 23, 1689, for America,* filled with ardor and zeal to convert the heathen to the Christian faith. He arrived October 13th of the same year. When he first came over, and for two years after, he resided in a small Abnaki village near Quebec, and at different periods he visited probably nearly all of the northern tribes. He succeeded in learning the Abnaki language, in preparing a dictionary, and also in learning other Indian tongues. He lived with the savages as one of them, and succeeded in devoting them all to his person in a surprising manner. They regarded him as a superior being. And whatever fault may be found with his theology, candor must reverence the beauty of that life and those teachings, which the Red Man so admired. He "pointed them to heaven, and led the way." In the words of a sachem of the times: "The Friars taught them to pray to their God, which the English never did." He was recalled by his superiors, after two years, and ordered to the Illinois. He spent three months at Quebec, learning the Algonquin language, and embarked August 13, 1692, for his station. He abode among the Hurons and Iroquois for a short season, spent two years

* Mass. Hist. Collection, 1819, p. 250.

among the Illinois, and then resorted, as he styles it, to Kinibiki, to devote the rest of his days to the "service of the Abnakis." His orthography of our river, together with the similar word, Kenebeca, used by Capt. John Smith, seems to indicate that Kenebeca may have been the proper name of the country originally ruled by Kenebis.

It was about the beginning of the year 1689 that he came to Norridgewock. He immediately commenced his duties, and began to prepare himself for the great work which he designed to accomplish. He learned the language, customs, and habits of the Abnakis; and with that deep insight into human nature which he possessed, he laid his plans to promote success. He commenced a dictionary, which was taken at his death, and which contains some five hundred pages of words and definitions, quarto. The manuscript is now in Harvard Library, at Cambridge. On a fly leaf are these words: "Il y a un an que je suis parmi les sauvages je commence a mettre en ordre en forme de dictionnaire les mots que j'apprens."*

He found the Indians acquainted with the art of making candles; for, he says, that with twenty-four pounds of the wax of the bayberry, and twenty-four pounds of tallow, he made one hundred candles, one foot in length, which he used for the purpose of illuminating his chapel,

* "I have been about a year among the savages, and now begin to arrange, in the form of a dictionary, the words that I learn." — 1 *Mem. Am. Academy*, vol. iv., p. 358.

which was at first a mere hut. In 1697 or '98, however, a more convenient one was erected. Gov. Villebon, in a letter to Stoughton, claimed all the land as far west as the Kennebec, from the lake to the sea. He proposed leaving the course of the river free to both nations, and the Indians on both sides free.

Râle's success was astonishing. In a very short period of time he had so impressed the Indians, that they were thoroughly Catholic; and whatever may be said by partisans, they were milder and kinder, and more like Christians, and their conduct was better towards their enemies, than that of their Indian neighbors; — nay, was not wanting, when weighed in the balance with that of the English Christians.

Both Catholics and Protestants seem to have been desirous of making Religion the hand-maid of Trade. They sought to make converts, to lower the price of furs. To this rule there were honorable exceptions; and among those who labored for the good of souls, exclusively, and whose minds were pure and honest, Râle must, by impartial history, be placed high.

The English looked with great disgust on the Catholic conquests, and sought to counteract them. Accordingly King William established, about 1700, the "Society in England, for propagating the gospel in foreign parts." It received great contributions, sent forth many missionaries, but so much more captivating were the manners and teachings of the Jesuits

than those of the Protestants, that they could not "win to Christ" the unsophisticated sons of nature. The seed dispensed by Râle fell on congenial soil; and in less than six years he beheld the tribe at Narrantsoak obedient as children to his wishes, and ready, in the spirit of the church militant, to say masses to the souls of departed saints, or slay living and obstinate heretics.

Nov. 29, 1690, a truce was consummated at Sagadahock, by commissioners from Massachusetts, and six Sagamores, among whom were Egeremet alias Moxus, Toqualunt, and Watombamet of Kennebec.* At this time the condition of Maine was truly deplorable. Wells, York, Kittery, and the Isle of Shoals only remained, and the people at each of these posts were fearfully looking for that destruction which seemed to threaten them every moment. The Indians made repeated attacks on these places, and seemed bent on the extirpation of the white race in the eastern portion of the continent. The treaty was not kept. Continual outbreaks were occurring, and again, Aug. 11, 1692, a treaty was formed at Pemaquid. Among the sachems who agreed to it were Wassambomet and Ketteramogis, of Norridge-wock, and Bomazeen and Wenobson, of Taconnet.

This treaty was no better observed than the one previous, for Sieur de Villieu, an agent of Frontenac, assisted by Râle, instigated† a com-

* Williamson, vol. i., p. 626.

† Fit instruments to effect his purpose, were the French missionaries, all of whom were ready, with tearful eye, to preach

pany of twenty Indians, under Madockawando, Bomazeen and Toxus, to march against and destroy Dover, N. H., which they did, July 18, 1693. They also attacked many other places in Maine.

Soon after this gross violation of the treaty, several Indians were seized and imprisoned, among whom was Bomazeen, who Nov. 19, visited the fort at Pemaquid, under command of Captain March, pretending to be a stranger from Canada, ignorant of the recent outbreak. He and those with him were seized, and sent to Boston. They would have been ransomed but for the great * poverty and misery of the Indians. Still they were incited by the French, and constantly made petty attacks on the whites.

Sheepcot John was sent to the Abnakies to arrange a negociation of prisoners. He obtained a flotilla of fifty canoes, which met a detachment of Englishmen, May 20, 1695, at Fort William Henry, Rutherford's Island. A truce was entered into for thirty days, and a conference was held; but the English commissioners refused to treat, because the white prisoners were not produced. This offended the Indians, and they angrily inquired, "Where are Bomazeen, Robin Doney, and others? We will talk no more." The conference, thereupon,

from a text in their creed — "that it is no sin to break faith with heretics."

* "Such were their uncommon miseries, that humanity weeps over them. Besides famine, in which their English prisoners were the most wretched sharers, — a mortal sickness was raging among them."

broke up, and savages were infesting the settlements throughout the summer.

The language of the Norridgewogs was one of the most harmonious dialects of the best of Indian tongues. A few extracts are sufficient to show us that it was peculiarly beautiful and rich. "Alas," says old Duponceau, "if the beauties of the Leni-lenape language were found in the ancient Coptic, or an ancient Babylonish dialect, how would the learned of Europe be at work to display them in a variety of shapes, and raise a thousand fanciful theories on that foundation." Though not so flowing, the language of the Norridgewogs was particularly synthetic. Entire English sentences were formed with a single Indian word, and in all their intercourse with the French and English, especially with the former, — and although they lived in common with Father Râle and his compeers, the Norridgewock dialect of the Abnaki tongue, was never augmented by foreign additions.* Gov. Lincoln presents us with several specimens of that tongue, which from their beauty and simplicity astonish us. Instead of giving all parts of speech in a complicated sentence, a single word is modified to meet all emergencies. Thus: *nepeskessamon* — I break it; *napooskoanamon* — I break it with the hand; *napooskooadahmon* — I break it with the teeth; *napooskooahkamon* — I break it with the feet. Their vocabulary was that of poetry. Thus, when we find the Indian word

* Maine Hist. Coll., p. 313.

God, signifying "the great Father of Life," the name alone elevates the thoughts and kindles the fancy.

After showing that the Norridgewog tongue possessed many advantages ascribed to the Greek and Sanscrit, and other of the most admired tongues in the world, he makes the following random citations, illustrative of his position. I sing — *nakeeooahhahdoo* ; I sing quick — *nanahbahronmootahmen* ; I sing slowly — *namonnahronmootahmen* ; I sing to cause dancing — *nanahooahdwa* ; I sing well — *noorinte* ; I sing badly — *nomatrinto* ; I sing the death song — *nametsitsintoo* ; &c." These phrases, and the proper names which abound where this tribe formerly dwelt, when properly pronounced, show us that for poetical form and signification, and rich beauty, this northern tongue is unsurpassed by that of any of the Indian tribes. There were other modes of communication, mostly hieroglyphical, as by belts, shells, drawings, &c. Gov. Lincoln relates, that Father Râle, on a particular occasion, was absent from his post, and that one of his savage friends was convinced of his death, and determined to acquaint the rest of the tribe of the fact ; he painted with a coal on a piece of birch bark, Father Râle surrounded by English, with his head cut off by one of them. This he placed on a stake, on the bank of a river. Its communication was understood, and it filled the tribe with alarm. They also drew charts of routes on birch bark, laying out rips, carrying places, falls, &c., with great precision. I pre-

sent a few Norridgewock phrases and their signification : *messeewee* — all ; *oosooos* — bear ; *merahroo* — tongue ; *ahnoodée* — a way ; *nananmah* — slowly ; *noska* — squirrel ; *oosakooes* — an orphan girl ; *oosoomenar* — yellow corn ; *skakmoon* — indian corn.

Numbers in the Norridgewock language.*

1, pézekö ; 2, niss ; 3, nass ; 4, iěö ; 5, bareneskö ; 6, negödaus ; 7, taübäövañs ; 8, ntsaüsek ; 9, nöríoi ; 10, mtára ; 1,000, negödamgöaki.

The strophe of a hymn at the elevation of the host, commencing "O salutaris Hostia," reads, Kighist ouï nuanurouinus spem kik papili go ü damek Nemeani ouï koudau ghabenk Taha saü grihine. "O saving sacrifice, who art continually offered, and who givest life, thou by whom we enter Heaven, we are constantly assailed ; O strengthen us."

The benighted neighbors of the Norridgewogs caused the good father Râle some anxiety ; but in at least one recorded instance he poured that oil on the troubled waters which smoothed their raging, and made them obedient to his will. In the year 1697 word was brought to him that the *Amalingans*, a tribe that had steadily repelled all the approaches of Christianity, were about settling within a day's travel of Norridgewock. This news appalled the good Father. He feared that the plant which had begun its healthy growth in the desert would wither before this bad influence, and that his children would return to their sav-

* Râle's Vocabulary, Mem. Am. Acad. John Pickering.

age and heathen condition ; and accordingly he put all the arts of the Jesuit into requisition, and endeavored to ward off the impending blow. When some of the Amalingans came to stipulate with the Kennebecs, Râle took them into the temple, and having appealed to their imagination and uncultivated feelings with his mysterious ceremonies, he addressed them in the most pliant language his seductive tongue could modulate. "For a long time, my children,* I have desired to see you ; now that I have that happiness, my heart cannot contain its joy. Think of the pleasure that a father experiences, who tenderly loves his children, when he revisits them after a long absence, during which they have incurred the greatest dangers, and you will conceive a part of mine ; for although you do not yet pray, I still regard you as my children, and entertain for you the affection of a father, inasmuch as you are children of the Great Spirit, who is the author of being as well to you as to those who pray ; who has created the heaven for you as well as for them, and who thinks of you as he thinks of them, and of me, that they may enjoy an eternal happiness. That which pains me, and diminishes the joy of this meeting, is

* "I was then," says Râle, "occupied in receiving the confessions of my Indians, which lasted the whole of that (Corpus Christi) day, the night following, and the next day even till noon, when commenced the Procession of the Consecrated Host. This was conducted with much order and devotion, and although in the middle of these forests, with more of magnificence and pomp, than you can well imagine. This spectacle, which was entirely new to the Amalingans, attracted their attention and excited their admiration."

the reflection that I shall one day be separated from a part of my children, of whom their lot will be eternal misery, because they do not pray ;— while the others who pray, will possess the joy which endures forever. When I reflect on this fatal separation, can I have a heart at ease ? The joy I feel for the happiness of the one, does not balance the affliction I suffer for the misery of the other. If prevented from prayer by insurmountable obstacles, and remaining in the state in which you are, I could procure your admission into heaven, I would spare nothing to obtain you that blessing. I would aid you, I would cause you all to enter there, so much do I love you, so much do I desire your happiness ; but that is impossible. It is necessary to pray, it is necessary to be baptized to be enabled to enter into that abode of pleasure.” He then continued by explaining the Catholic faith, appealing to their sympathies to found a mission, and concluded thus : “ Let us not separate, that some may go in one way, and some in another. Let us all go into heaven ; it is our country, it is the place to which we are invited by the sole master of life, of whom I am but the interpreter.” *

The reply of the Amalingans was evasive, but the ceremonies and address had evidently made a deep impression upon them. They concluded by asking Râle to wait until autumn for their answer. At that time, the Amalin-

* Maine Hist. Coll., vol. i., p. 333-4.

gans sent word by a Norridgewog who visited them, and in the name of Râle besought their answer, as follows :

“ We cannot forget our father’s words while we have a heart, for they have been so deeply engraved that nothing can efface them. We are persuaded that he loves us ; we wish to listen to him, and to comply with his wishes. We consent to his proposition, and we see nothing but what is good and praiseworthy ; we are determined to embrace it, and should before this time have gone to visit our father in his village, if he had been furnished with provisions sufficient for our subsistence during the time consecrated to our instruction. But in what condition shall we find him there ? We know that famine is in the cabin of our father, and we are doubly afflicted that he is suffering, and that we cannot go to receive instruction. If our father will come to pass some time with us, we will furnish him with provisions, and he shall instruct us.”

This invitation was accepted, and Râle embarked in a canoe for their village. Before he arrived, a salute of musketry assured him of the friendly enthusiasm of the Amalingans, and gave him an earnest of the success he met with. He erected a cross and chapel, and succeeded in baptizing the entire tribe. When he departed for Norridgewock, the Indians testified their thanks in language that must have been sincere. “ It seems to us now,” said they, “ that we have a new heart. All that gave us pain is dissipated, our thoughts are no

longer wavering, baptism has fortified us inwardly, and we are resolved to honor it all our lives." This pledge was fully redeemed. In peace and war, in plenty and famine, the Kennebecs and Amalingans buried the hatchet in earth, or sunk its edge in human blood, as the French priests and rulers requested. Their lightest word was stringent law.

The Kennebecs demanded that their church, which had been destroyed by Col. Hilton in 1705, should be rebuilt. Accordingly an embassy was sent to Boston to effect that result. The governor wished to improve the opportunity to secure the alliance of the Kennebecs, in the event of subsequent troubles. While the embassy was in Boston, he addressed them to that end; he assured them, that although it belonged to the governor of Canada to rebuild their church, yet he would gladly do it in his stead. He assured them that he would treat them with more friendship than the French governor had done. "For me," said he, "I defend myself as I can, but he makes use of you to protect him, and then abandons you. I will deal better with you; for I will not only furnish you workmen, I am willing also to pay them, and to be at the expense of building the edifice you are desirous to have constructed; but as it is not reasonable that I, who am an Englishman, should build you a church without providing a minister to take care of it, and to teach you prayer, I will give you one with whom you shall be satisfied, and you must send to Quebec the French minister who is in your village."

The answer of the Indians was full of sarcasm and satire, and reveals to us one fact : that the English missionaries were no better than the French priests. At least we may say, that if the French were as bad, their exquisite art concealed their intentions. Said the Indians :

“ When you came here, you saw me a long time before the French governors knew me ; but neither your predecessors, nor their servants, *ever spoke to me of prayer, or of the Great Spirit. They have seen my peltries, my skins of the beaver and the deer,* AND OF THOSE ONLY HAVE THEY TAKEN THOUGHT. Those they have sought with eagerness. I could not furnish them enough, *and when I brought them many,* I WAS THEIR GREAT FRIEND, — that was all. On the contrary, my canoe being one day lost, I mistook my course and wandered a long time by chance, until I stopped near to Quebec, at a great village of the *Algonkins, where the black coats lived.* Scarcely had I arrived, when a black coat came to see me. I was loaded with peltries. The French black coat did not even deign to look at them. He spoke to me at once of the Great Spirit, of paradise, of hell, and of prayer, by which is the only path to heaven. I listened to him with pleasure, and relished so well his conversation, that I stayed a long time in that village to hear him. Finally, prayer was agreeable to me ; I engaged him to teach me ; I demanded and received baptism. . . . My people, emulous of my happiness, sought to partake it, and they also

went to find the black coat, and demanded baptism. Thus have the French conducted towards me. If when you saw me you had spoken to me of prayer, *I should have had the misfortune of praying as you do*, for I was not capable of distinguishing whether your prayer was good. Thus I tell you that I hold fast the prayer of the French. I like it and will preserve it until the earth shall burn up and perish. Keep then your workmen, your money, and your minister. I will mention them to you no more. I will tell the French governor, my father, to send them to me." The English governor did not insist on his terms, but built the chapel.

Râle says: "The Governor-general of New England sent to the lower part of the river the most able of the ministers* of Boston, to establish there a school to instruct the children of the Indians, and maintain them at the expense of the government. As the pay of the minister was to increase in proportion to the number of scholars, he neglected nothing which could attract them. He went himself to seek them out; he caressed them; he made them little presents; he pressed them to come and see him; in fine, he gave himself the trouble of many useless manœuvres during two months, without being able to gain a single child."

Râle opposed his labors, and wrote him a letter, in which he informed him that his neo-

* Rev. Joseph Baxter, of Medfield.

phytes were good Christians, but not able disputants; and attempted to prove, from Scripture and tradition, the "verities of the Catholic faith." The letter, which was about one hundred pages in length, challenged the Protestant to a discussion. Râle complains, that Baxter sent him a short answer, and took his departure for Boston, and that the Latin of his correspondent was so bad, that he could only "comprehend it at last, by dint of study." At the end of two years, he received another answer, which did not enter at all into the subject-matter of discussion. Thus ended the efforts of the Protestants to establish their religion on the Kennebec.

The Indians were in great distress in 1708, having scarcely food or raiment. The Kennebecs and Penobscots would have been, but for their trade with the English,—a fact which old Charlevoix chuckles over considerably.*

The Norridgewogs were very busy, and were a source of much trouble to the English in Queen Anne's war. About 1710, according to Râle, "they spread themselves over about twenty leagues of territory, filled with villages, hamlets and mansions; on the day designated they made their attack early in the morning, and that single day swept away all that the English possessed there, killed more than two hundred, and took five hundred prisoners."† There were five parties, and they returned with ten canoes filled with valuable plunder.

* Pp. 100-20.

† Early Jesuits, p. 55.

Throughout the war, they laid waste the English possessions, and filled the settlements with distress, although there were but two hundred and fifty warriors. These outrages were all attributed to Râle, and a reward of a thousand pounds sterling was offered for his head.

Those who signed the treaty of 1713, at Casco, were Warraensit, Wadacanaquin, Bomazeen, and others. Moxus would not sign. The modes in which the several wars and treaties were made, are very differently related by the English and French historians. Râle and Penhallow, Charlevoix and Hutchinson, give altogether different versions. One charges all to the English, and the other all to the French. "The golden mean lies between."

At the Arrowsic meeting, in August, 1717, the Canibas chiefs led in council. The governor offered them an English and Indian Bible, and Rev. Mr. Baxter as a minister. They refused all advances peremptorily, and chose to adhere to the Catholic creed, saying, "All people love their own ministers. Your bibles we do not care to keep; — God has given us teaching, and should we go from that, we should offend God."

The English insisted on certain claims east of the river, and the Indians denied those claims. The difference was so wide, that the Indians threw their English flag on the ground, and entering their canoes, they paddled to another island. In the evening they returned, bringing a letter from Râle,* addressed to

* Williamson, vol. ii., p. 92.

Governor Shute, declaring that the King of France had never, by any treaty, ceded the lands of the Indians to the English, and that he would defend them from their aggressions, at all hazards. His interference highly incensed the governor, and as he made immediate preparations for embarkation, and as the Indians were not ready for war, they begged to be further heard, and asked for the flag they had insulted. It was at length agreed that the English should settle wheresoever they had purchased, and that the Indians should hunt and fish where they chose. The published correspondence of Râle is considerable, while his unpublished letters are very numerous. He met the arguments and accusations of the English with great adroitness. He was not, however, always quite so successful. In August, 1718, he sent a letter to Governor Shute, in the course of which he says: "*Ecclesia abhorret a sanguine.*"* To which the governor replied: "I suppose you mean *vera Ecclesia*,† the church of God, built upon the foundation of the apostles and prophets, JESUS CHRIST *himself* being the *chief corner stone.*"

Charlevoix says, the Canibas sang the war song in 1720, and that they generally built the great council fire at Narantsouak, or Norridge-wock. — *Nouvelle Francais*, iv., p. 120. In the year following, however, the Indians began to discover the folly of waging war with their powerful foes, and they sued for peace. Râle steadily, though cautiously, opposed pacific

* "The church abhors blood."

† "The true church."

measures, but the peaceful movement prevailed, and Ouikouiroumet was sent to Boston to treat with the English. It was agreed to allow no injuries to be done to the English, and two hundred beaver skins and four hostages were sent to Boston as pledges of fidelity. Râle sent an Indian runner to Vaudreuil, with the particulars of this unwelcome movement, and the governor immediately replied. He raved sadly at the Indians, and told them that he had secured the services of the villages of St. Francois and Becancourt to sustain the people of Norridgewock, and that if they gave way, the English would have others to deal with. He sent Father de la Chasse and Lieutenant de Croisel to Norridgewock, to strengthen them in their attachment to the French interest, and to endeavor to draw the cords of alliance between them and the Penobscots.

There were, as a result of these movements, two parties in the village and tribe: — the war party and the peace party. The former were instigated by Râle, and the latter were warned by their fears, strengthened by experience. About two hundred of those at Penobscot and Kennebec were prevailed upon to go down to Padeshal's island, Georgetown, accompanied by Râle, La Chasse, Croisel, and Castine,* in August. The main body remained behind,

* Baron De St. Castine was a Frenchman, born in Oleron. He came to America as an officer, but at length moved to the Penobscot, and began to live among the Abnakies. He married a daughter of Madokawando, and became entirely domesticated among the savages. Such was his conduct and character, that he gained the entire confidence and veneration of the Penob-

while the leaders continued their journey to Arrowsick, where they had an interview with Penhallow who commanded. They gave him a letter, probably written by Râle, addressed to Governor Shute, in which they threatened the entire extermination of the English settlers, if they did not vacate their premises within three weeks.

Soon after this the four hostages escaped, and the province was thrown into great alarm by expresses which passed through the settlements, and a detachment of troops, who demanded the surrender of all the Jesuits, and especially of Râle, or the transportation of all Indians which were found, to Boston. The hostages were retaken, but the capture of Râle was determined on, and in December, 1721, a party under Col. Westbrook was ordered to Norridgewock to secure him.

As these latter conflicts had thus far been bloodless, there had been no impassable breach made, and the Governor sent a valuable present to Bomazeen, to obtain his friendly interference. But the repeated wrongs committed by the English were too great to be borne, and there were unmistakable tokens of a coming storm.

June 13, 1722, about thirty Canibas, with as many more Anasagunticooks, took nine families near Merry-meeting bay, but they seemed well

scot family of the Etechemins, and was made chief. He amassed a large fortune, had several daughters, all of whom married Frenchmen, and never seems to have abused his power and influence. — Abridged from *Memoires de l'Amerique*.

disposed even then, for all the prisoners were dismissed except five — Hamilton, Hanson, Trescott, Love, and Edgar, who were retained as sureties for the four hostages at Boston. They then continued their depredations on the settlements, and war was formally declared against them, August 8, 1722.

Feb. 6, 1723, an unsuccessful attempt was made on Norridgewock. Capt. Harman, with 120 men, went up the Androscoggin, to the head waters of the Sandy river. The state of the country was such, that they abandoned their enterprise. The winter had been warm, the country was full of water, and the rivers were clear of ice, so that they were obliged to return without seeing an Indian.

Râle wrote the following in a letter to his brother in 1723. "The village in which I live is called *Narrantsouack*, and is situated in a country between Acadie and New England. .

. . . The river which flows through my mission is the largest of all those which water the territories of the Indians. It should be marked on the maps by the name of Kinibiki, and it is this which has induced the French to give these Indians the name of *Kanibals*. This river empties into the sea at *Sankderank*." — *Early French Jesuits*, p. 51. The French seem to have pronounced the harsh guttural *ock* as *ank*. Hence *Sagadahock* is called *Sankderank*.

The following just account is by the late Gov. Enoch Lincoln : * "A great and mem-

* Maine Hist. Coll., vol. i., p. 331 - 2.

orable portion of the life of Father Sebastian Reaslé was identified with the relations between the natives of our state and the English, and with incidents which must always be conspicuous on the pages of our early history. The faithful attachment of the Indians to his person and his doctrines, presented an insuperable barrier to the plans of occupancy and domination, which our forefathers prosecuted in regard to the country and its inhabitants, where his influence extended ; and the English have charged upon his head the Christian blood which flowed in the wars in which these parties engaged. However groundless or well founded such a charge may be, the character of the man is too remarkable, and the scenes in which he was engaged too important, that he should be passed by without especial notice, in regard to so much of his life as was spent with the *Abenakis*.

“The Indian village where Father Rallé established his abode, was then called Nanrant-souak, and is now known by the name of Norridgewock ; and it certainly had even then some advantages in its situation, to compensate for his immense sacrifice, in the abandonment of civilized society. It is seated near the confluence of the Sandy river with the Kennebec, on one of those beautiful prairies, or spots of alluvial ground, to which nature seems to have invited the residence of man, as if to free him from toil, and to lavish upon him all the goods which spring from fertility, and all the pleasure which conversation with the finest scenes of a

romantic solitude can afford. Above, the rapid of the Kennebec gave the unceasing music of a waterfall; little islands below studded the expanse at the confluence of the streams, and the horizon around rested on a gently waving line of hills." How admirably has New England's favorite poet described the sabbath stillness and loveliness of the autumn scenery, before the red foot of War trampled it out.

" 'Tis morning over Norridgewock —
 On tree and wigwam, wave and rock.
 Bathed in th' autumnal sunshine, stirred
 At intervals by breeze and bird,
 And wearing all the hues which glow
 In heaven's own pure and perfect bow,
 That glorious picture of the air,
 Which summer's light-robed angel forms
 On the dark ground of fading storms,
 With pencil dip'd in sunbeams there —
 And stretching out on either hand,
 O'er all that wide and unshorn land,
 'Till weary of its gorgeousness,
 The aching and the dazzled eye
 Rests, gladden'd, on the dark blue sky, —
 Slumbers the mighty wilderness!
 The oak upon the windy hill
 Its dark green burden upward heaves —
 The hemlock broods above its rill,
 Its cone-like foliage darker still,
 While the white birches' graceful stem,
 And the rough walnut bough receives
 The sun upon their crowded leaves;
 Each colored like a topaz gem;
 And the tall maple wears with them
 The coronal which autumn gives,
 The brief, bright sign of ruin near,
 The hectic of a dying year." — MOGG MEGONE.

"To Quebec was a distance of more than five days of painful travel, and it was a journey of two days to the dwellings of the English. The country around, in every direction, was a wil-

derness, inhabited only by savages. In this situation, the missionary determined to consecrate his life to the political and spiritual services which he had been appointed to render ; and began by building a church, supplied with all the decorations and implements calculated to engage the imagination in the pompous ceremonies, and imposing worship of the Catholic faith. The women contended with a holy emulation in the embellishment of their sanctuary, by all the finery they possessed, and the chapel and the church were illumined by brilliant lights from the wax of the bayberries, gathered upon the islands of the sea. Such was the machinery of the holy office, among the rude people of Nanrantsouak ; and multitudinous processions, symbolical images, paintings, and mysterious rites were combined to arrest the eye and catch the fancy of the savage neophytes.

“Dictator of the consciences of his flock, where no envious rival, no jealous competitor, no heretical teacher, could break into the fold, the temporal concerns of their mortal welfare could not be kept from his hands ; and they looked to him for advice at the council fire, on the policy and arrangements for war, not less than for edification in the principles of the religion of peace. Dependence and devotedness were never more perfect, and never was a system adopted, better calculated to obtain and preserve them. The Christianizing of these savages, their regularity of observances, their unreservedness of belief, were perfect ; yet what was the state of their civilization ? They

were hunters and savage warriors still." Belknap states,* that he always unfurled a standard, on which was pictured a cross, surrounded by bows and arrows, whenever he gave them absolution, as they were about departing on a warlike excursion. He thus excited them with religious phrenzy, and was sure that his converts would fight to the last.

Râle refused to go to Nova Scotia on its cession, and declared against the establishment of a line of forts. The English told the natives that mills and dams were only fortifications! that they prevented the ascent of fish never occurred to them. Their anger when they discovered the fraud, may be imagined.

Williamson gives a synopsis of the conduct of the English and French towards the Indians, in expressions which they uttered from time to time. "Frenchmen never take away our lands. No; but their kind missionaries come and tell us how to pray, and how to worship the Great Spirit. When the day is darkened by clouds, our French brothers give us counsel. In trade with them we have good articles, full weight and free measure. Indians and white men have one Great Father.† When you first came from the morning waters, we took you into our open arms; — we thought you children of the sun; — we fed you with our best meat. Never went a white man cold and starving from the cabin of an Indian. Do we not speak truth?

"But you have returned us evil for good.

* 2 Hist. New Hampshire, p. 41. † Vol. ii., p. 112.

You put the flaming cup to our lips ; it filled our veins with poison ; it wasted the pride of our strength. Ay, and when the fit was on us, you took advantage — you made gains of us. You made our beaver cheap ; then you paid us in watered rum and trifles. We shed your blood ; — we avenged your affronts. Then you promised us equal trade, and good commodities. Have Christian Englishmen lived up to their enagements ? Never.”

At the time Norridgewock was destroyed, it presented a singular spectacle to all observers. The French Jesuits, Biart, Massi, Vincent, Jaques Bigot, and Sebastian Râle, with all the zeal that ever actuated a member of their sect, had gone forth in the spirit of their religion, and sounded the “silver trumpet of the gospel” through the silent forests of these northern wilds, and had planted the cross of Christ, and so adorned it, that it was rendered attractive to the simple red men, and they had become initiated into the principles of Christianity. The spot they occupied was one of the most delightful in nature. On a beautiful level plat of land, gently circumscribed by the blue windings of the river, they had made their village. Sudden acclivities defended them from the northern and eastern storms, while the beautiful river’s banks lined with forest trees, gave a charming finish to the picture. The rude huts of the Indians, that of good Father Râle undistinguished from the rest, the spring, (yet visible,) the two chapels, and on Sundays the quiet stillness of nature, broken but not disturbed by

the sound of the chapel bell mournfully stealing through vale and wood, and the hymn and prayer of the pale priest or red worshipper, present us with a view possessing the highest poetic beauty. The romance of the scene surpasses the best picture of fancy in works of imagination. The wigwams of the Norridge-wogs were placed in two parallel rows, running north and south ; a common road skirted the bank of the river, while between the rows of cabins there was a fine street two hundred feet wide. At the northern extremity of the street stood the church, with the principal entrance toward the east, with a vacant space between it and the river. Râle's house joined the sacristy.

The New England poet, Whittier, has graphically described the probable appearance of the Indian village.

" On the brow of a hill, which slopes to meet
The flowing river, and bathe its feet, —
The bare washed rock and the drooping grass,
And the creeping vine as the waters pass, —
A rude and unshapely chapel stands,
Built up in that wild, by unskilled hands ;
Yet the traveller knows it a place of prayer,
For the holy sign of the Cross is there ;
And should he chance at that place to be,
Of a Sabbath morn, or some hallowed day,
When prayers are made and masses are said,
Some for the living and some for the dead, —
Well might the traveller start to see
The tall dark forms that take their way
From the birch canoe on the river shore,
And the forest paths to that chapel door ;
And marvel to mark the naked knees
And the dusky foreheads bending there, —
And stretching his long, thin arms over these, —
In blessing and in prayer,

Like a shrouded spectre, pale and tall,
In his coarse white vesture, Father Ralle."

— MOGG MEGONE.

The good Father declares that alewives are so plenty, (in 1723,) that if a man had strength to endure the labor, he could gather 50,000 barrels in a day. The territory of Old Point has been suffered to pass from the town of Norridgewock, and it is now in Madison. It is very singular that the proposition was allowed to prevail. There ought to have been an universal outcry on the part of the people of Norridgewock against the movement.

At the lower end of the village, near the Bomazeen falls, there was a chapel dedicated to the Virgin Mary, while at the upper end of the village, at the Old Point, was another chapel in which they worshipped, dedicated to the guardian angel of the tribe. Daily worship was celebrated in the humble temple. Mass was observed each morning, and hymns and prayers in the Indian tongue were chanted each day. At night the churches were splendidly illuminated, by candles made of bayberries, and forty Indian youths, in sacred cassocks, officiated around the venerable priest. Râle wrote concerning his situation as follows: "Here I am in a cabin in the woods, where I find both crosses and religious observances among the Indians. At the dawn of the morning I say mass in the chapel made of the branches of the fir tree. The residue of the day I spend in visiting and consoling the savages."

He wrote a letter to his nephew,* dated at "Nanrantsouak, this 15th of October, 1722," in which he details the habits, manners and customs of his disciples. He says, "I have erected a church there, which is neat and elegantly ornamented. I have indeed thought it my duty to spare nothing, either in the decoration of the building itself, or in the beauty of those articles which are used in our holy ceremonies. Vestments, chasubles, copes and holy vessels, all are highly appropriate, and would be esteemed so, even in our churches in Europe. I have also formed a little choir of about forty young Indians, who assist at Divine Service in cassocks and surplices. They have each their own appropriate functions, as much to serve in the Holy Sacrifice of the Mass, as to chant the Divine Offices for the consecration of the Holy Sacrament, and for the processions which they make with great crowds of Indians, who often come from a long distance to engage in these exercises; and you would be edified by the beautiful order they observe, and the devotion they show." He relates the account of the two chapels, the method of making bayberry candles and maple sugar, the emulation of the Indian women in adorning the chapel, and other things, connected with his duty and their habits, elsewhere related. He then adds: "After the Mass, I teach the Catechism to the children and young persons, while a large number of aged persons who are present assist

* Kip's "Jesuits in America."

and answer with perfect docility the questions which I put to them. The rest of the morning, even to mid-day, is set apart for seeing those who wish to speak with me. They come to me in crowds, to make me a participator in their pains and inquietudes, or to communicate to me causes of complaint against their countrymen, or to consult me on their marriages, and other affairs of importance. It is, therefore, necessary for me to instruct some, to console others, to re-establish peace in families at variance, to calm troubled consciences, to correct others by reprimands, mingled with softness and charity; in fine, as far as it is possible, to render them all contented." He relates that his engagements among them are so great, that he had not time to recite his Office. So attached were they to the new religion, that when they went to the sea-shore in summer to hunt sea-fowl, they erected a temporary church on an island, and observed the regular worship.

"As soon as they reach the place where they are to pass the night, they fix up stakes at intervals in the form of a chapel; they surround them with a large tent made of ticking, which has no opening except in front. It is all finished in a quarter of an hour. I always carry with me a beautiful board of cedar about four feet in length, with the necessary supports, and this serves for an altar, while above it they place an appropriate canopy. I ornament the interior of the Chapel with very beautiful silk cloths; a mat of reeds dyed and admirably

made ; a large bear skin serves for a carpet. They carry this always prepared, and no sooner are they settled down, than the Chapel is arranged. When the Indians have reached their destination, the very next day they occupy themselves in raising the church, which they dress up with their bark cloths. I carry with me my plate, and every thing which is necessary to ornament the choir, which I hang with silk cloths, and beautiful calicoes. Divine service is performed there as at the village, and in fact they form a kind of village, with all their wigwams made of bark, which are all prepared in less than an hour."* From corn-planting until the middle of August, and from Nov. 1st till Feb. 1st, it was the custom of the tribe to dwell on the sea-shore and fish, — all but the hunters, who were securing and preparing game. He relates that nothing could induce the Indians to perform an act which could endanger their enjoyment of the Catholic faith or its advocates. They even resisted the temptation to trade with the English, and steadily adhered to the French, through good and evil report. He relates many of the wiles of the English to circumvent the French, and the faithfulness of the Indians. He speaks at some length of their attempt to capture him, and of the attacks made both by the English and Indians. After recounting various incidents herein recorded, and particularly mentioning the request of the Indians that he would retire

* Early Jesuits, p. 60.

to Quebec, he winds up with the words of the apostle : " I do not in the least fear the threats of those who hate me without a cause, ' and I count not my life dear unto myself, so that I might finish my course, and the ministry which I have received of the Lord Jesus.' "

Oct. 12, 1723, he addressed a letter* to " Monsieur, my very dear brother," dated at Nanrantsouak, in which he details at great length the manners, customs, habits, etc. of the Indians, and his own progress in their savage arts. He had many narrow escapes, one of which he relates. He was crossing the river St. Lawrence in a birch canoe, with two Indians, when he was immediately wedged in with ice. The large cakes borne by the swift current threatened them with destruction, and the Indians cried, " We are lost ! " But they made an effort to leap on the ice, and dragging the canoe after them, they ran from one cake to another, until they were out of danger.

He had found it very difficult to eat with the Indians after their gross manner, and they inquired the cause. He replied that he could not overcome his former habits. " We too," was the answer, " have difficulties to overcome, in order to have faith in what we cannot see ! " This answer, significant indeed, overcame the scruples of the good Father, and he conformed to their habits.

He relates his adventures among the western

* Kip's " Jesuits in America," p. 23. Translated from " Lettres Edifiantes et Curieuses, Ecrites des Missions Etrangères."

Indians during the two years of his absence from Kinibiki, and says to his brother, "You will not require from me, my dear brother, that I should enter into detail with regard to all that has happened to me during the many years that I have been in this mission. My occupations are always the same; and I should expose myself to wearisome repetitions. I will therefore only relate to you certain facts, which seem to me most worthy of your attention. I feel authorized to assert, in general, that you would find it difficult to restrain your tears if you should find yourself in my church when our Indians are assembled there, and be a witness of the piety with which they recite their prayers, chant divine offices, and participate in the Sacraments of Penance and the Eucharist. When they have been enlightened by the faith, and sincerely embraced it, they are no longer the same persons, and the greater part preserve undimmed the purity they have received at baptism. It is this which fills me with the deepest joy, when I hear their confessions, which are frequent; no matter what questions I put to them, I often can with difficulty find materials to render absolution necessary." Thus in patriarchal simplicity this faithful man labored among the uncultivated savages.

But the fierce zeal of the Jesuit against heresy, coupled with the wrongs which the Eastern Indians were continually receiving at the hands of the English, infused a hatred into them which they sought to wreak in vengeance on the foe. Accordingly, like lightning on the

horizon's edge, they hovered on the frontier, and became the most dangerous foe of the English. Their depredations, as has been seen, were many and serious. It is not probable that there were many incursions into English settlements, of any importance, which did not include the Abnakies.

As was quite natural, Sebastian Râle, the Jesuit, was supposed by zealous puritans to be the mainspring of all the savage movements. Before the final attack in 1724, a reward was offered for his head, and in 1721 a body of troops was ordered by the Government of Massachusetts to break up the village at Norridge-wock, and take Râle if possible. They partially succeeded in their efforts, and seized the papers of the priest, including his correspondence with the governor, by which his plans were fully developed. When these papers were taken, they were found enclosed in a "strong box." This box was very singular in its construction. It contained a secret drawer, so contrived that it was with the greatest difficulty that access could be had to the contents without breaking the box. It is evident that the artfully contrived box was to conceal papers from the English in case of a sudden surprise. It could also have been easily slung to the back, and transported from place to place. It had two rude engravings on the lid, of the scourging of Jesus, and the crowning with thorns. The cunning box, and its contents, which were among other things letters of correspondence with the Marquis de Vaudreuil,

Governor of Canada, revealed the plans of the Jesuit. The governor, through the priest, endeavored to excite the Indians against the English. The box contained a complete dictionary of the Abnaki language, which has been deposited in the library of Harvard University. "It is a quarto volume, in Râle's own handwriting. . . . The work is divided into two parts. The first is a dictionary of the Abnaki dialect, in French and Indian, the French word or phrase being given first, and then the corresponding Indian expression, generally, though not uniformly, in distinct columns. Two hundred and five leaves, a comparatively small part of which have writing on both sides, and the remainder on one side only, make up this part. The second part has twenty-five leaves, both sides of which are filled with writing." Besides the papers, was found Râle's inkstand. The dictionary has since been published under the superintendence of John Pickering. — *Memoirs American Academy*, New Series, vol. i., p. 377. See also *Harris' Life of Râle, Massachusetts Historical Collection*, vol. viii. Third Series, p. 250. The box is in the possession of the Massachusetts Historical Society.

The letters found were of great value. Messrs. Dudley and Thaxter, of Massachusetts, and Colonel Atkinson, of New Hampshire, were appointed to treat with the Governor of Canada, and when, in reply to their accusations, he denied that he had endeavored to stir up strife among the Indians, his letters to Râle, taken at Norridgewock, were, to his great confusion,

produced. The mission was a fortunate one, and peace soon followed.

In this "strong box" a letter was found, in which Father Râle rejoiced very much over the victories of his savage votaries, though his glee seems to have been tinged with forebodings.* "My people returned in the spring, having learned what had passed in the winter, and made a party of forty men, against the English, not with a design to kill, but to put them in mind of their word, and make them draw off. In one night they ravaged near ten leagues of the country where the English had settled, broke into their houses, &c. . . . At break of day, ten Englishmen coming out of their stone fort, with their arms, seven of my people set upon them, killed some, &c.; and these 600 miserable Englishmen saw all this without daring to come out; and as for myself, to pleasure the English, I made my appearance, and showed myself to them several times, which perhaps increased their fury against me, while they saw me, but dare do nothing to me, although they knew that the Governor had set my head at a thousand livres sterling. I shall not part with it, nevertheless, for all the sterling money in England. . . . The Indians have quitted, being persuaded that the English, to avenge themselves for the damage we have done, will come and burn Norridgewock." His prediction was speedily fulfilled.

* Massachusetts Hist. Coll., 2d Series, vol. viii., p. 260.

Westbrook's expedition, however, unquestionably produced Lovewell's war, which raged during the following summer; for the anger of the Indians at the attempt to seize Râle, vented itself on the frontiers, and Lovewell's expedition was to make reprisals. The different tribes, about this time, came together from all quarters, and assembled at Nanrant-souack, where around the great council fire, kindled in that sacred vale, they chanted the war song with the Hurons and Iroquois, and vowed the destruction of the palefaces.

It seems to have been the scheme of Râle, to make the Catholic Faith the means of uniting the Indian race in one great party against the Protestant English, and thus to give them power, aided by the French, to destroy the English. But though Râle escaped, his capture was almost accomplished. Colonel Westbrook, the commander of the English forces, found the village deserted, and was only able to burn the empty wigwams. Râle was the last one to leave. He secured the sacred vases, relics, and ornaments, and secreted himself behind a neighboring tree, for, having had both legs broken, he could neither travel fast nor far. The strictest search was made for him, and though the soldiers were sometimes within eight feet of him, he escaped. Two Indians first discovered the approach of Westbrook, and hurrying on, they gave the alarm. Râle says, "They were scarcely a gunshot distant when we perceived them, and all I could do was to hide myself with precipitation

in the depths of the forest. They penetrated even to within eight paces of the tree which concealed me.* They were repelled by an unseen hand."

This attack upon their beloved priest aroused the Norridgewocks to redoubled fury, and the attack on Brunswick, and other atrocities which immediately followed induced the government of Massachusetts to send out a force which would destroy Râle and his Indian allies. These threats moved the Indians to beg his removal to Quebec, but he steadily refused, preferring to die with the harness on. His warm friends remained with him. Mourning over their many losses, their gloomy prospects, and their feeble condition, they made a last stand above the bones of their fathers, among the sacred haunts at Norridgewock. With the desperation of a hunted deer, turning to meet its pursuers, they awaited their fate.

In describing this event, we tread on classic ground. The touch of genius has hallowed it, and we give its representation.

"In one lone village hem'd at length,
In battle shorn of half their strength,
Turned like the panther in his lair,
With his fast flowing life blood wet,
For one last struggle of despair,
Wounded and faint, but tameless yet!

"Unreaped, upon the planting lands,
The scant, neglected harvest stands —
No shout is there, no dance, no song —
The aspect of the very child

* Early Jesuits, p. 16.

Scowls with a meaning sad and wild,
Of bitterness and wrong.
The almost infant Norridgewock
Essays to lift the tomahawk ;
And plucks his father's knife away
To mimic in his frightful play,
The scalping of an English foe —
Wreathes on his lip a horrid smile,
Burns like a snake's, his small eye, while
Some bough or sapling meets his blow.
The fisher, as he drops his line,
Starts when he sees the hazels quiver,
Along the margin of the river,
Looks up and down the rippling tide,
And grasps the firelock at his side.
For Bomazeen from Taconnock,
Has sent his runners to Norridgewock,
With tidings that Moulton and Harmon of York,
Far up the river have come ;
They have left their boats, they have entered the wood,
And filled the depths of the solitude
With the sound of the ranger's drum."— MOGG MEGONE.

The final and successful effort was made in August, 1724. On the 19th day of the month, a detachment of four companies, consisting of two hundred and eight men, in seventeen whale boats, under command of Captains Moulton, Harman, Bourne, and Bane, left fort Richmond. They were guided by three Mohawk Indians. Having arrived at Taconnet, they left the boats under a guard of forty men, and the remaining one hundred and sixty-eight proceeded along the river, through the woods, to the devoted village. They had hardly started when they met the distinguished Bomazeen, whom they shot as he was crossing the river. A little further up his wife and daughter were taken.

Harman crossed the river at the great eddy

hopes of a grand union of the tribes, in the defence of the Catholic faith, —

“ Black with the grime of paint and dust,
Spotted and streaked with human gore,
A grim and naked head is thrust
Within the chapel-door.
‘ Ha, Bomazeen ! in God’s name say,
What mean these sounds of bloody fray ? ’
Silent the Indian points his hand
To where, across the echoing glen,
Sweeps Harmon’s dreaded ranger band,
And Moulton with his men.”

“ Thro’ the chapel’s narrow doors,
And thro’ each window in the walls,
Round the priest and warrior, pours
The deadly shower of English balls —
Low on his cross the Jesuit falls ;
While at his side the Norridgewock,
With failing breath essays to mock
And menace yet the hated foe —
Shakes his scalp-trophies to and fro,
Exultingly before their eyes —
Till, cleft and torn by shot and blow,
The mighty sachem * dies.” — MOGG MEGONE.

NOTE. — There are several discrepancies between this poem and fact. Bomazeen was not in the battle at Norridgewock, — he was shot at Taconnet.† Mogg Megone was not killed by John Bonython ; he was slain at Norridgewock.‡ There are no proper walnut trees in the vicinity of Norridgewock.§

Rôle, according to the English account, barricaded himself in his house, and animated his tawny friends by his voice, while he continued to fire on his assailants. He succeeded in wounding a soldier, when Lieut. Jaques,

* Bomazeen.

† Drake, B. iii., c. ix.

‡ Ib.

§ A well known fact.

of Newbury, shot him, notwithstanding Moulton had forbidden his death. However Râle may have forgotten the sacred injunction, to war only with spiritual weapons; however his mistaken views may have led him into the carnal fight, too much blame cannot easily be laid to the English. Their ministers were active soldiers in most of the Indian wars, and they very much excelled the Jesuits in warlike deeds. Though there seems to have been no English clergyman in this engagement, yet the English conducted with the greatest barbarity. They slaughtered women and children indiscriminately, and after Father Râle was slain, he was scalped and shockingly mutilated. Those who coolly shot little children and women, as they were seeking safety by swimming, could not with great propriety charge cruelty upon French priests or savage Indians.

The church was robbed of the sacred vessels, and then wantonly set on fire. The bell was not melted, but seems to have been buried by the Indians after they returned. A few years since it was disclosed by the blowing down of a tree, and was carried to Brunswick, and presented to the cabinet of Bowdoin College. It weighed 64 lbs. At different periods other aboriginal relics have been exhumed; such as wampum, arrow-heads, mortars and various implements of rude aboriginal husbandry and household labor. Three captives were taken away, and among them was a little boy fourteen years old. Charlevoix, agreeing with La Chasse, declares that

Râle, knowing the hatred the English had of him, presented himself to them, for the single purpose of drawing their vengeance upon him, and allowing his disciples to escape. Seven Indians who endeavored to shield him with their bodies, were slain at his side. The English fired about 2,000 muskets, and killed thirty and wounded forty* men, women and children. The burning of the church has been ascribed to one of the Mohawks.

The night after the battle, the English fortified themselves in the Indian huts under a guard of forty men, and returned the following day. Charlevoix relates that they were seized with a panic, and retreated homeward with great precipitation. The Indians returned to their village immediately, and found everything laid waste. The women endeavored to heal the wounded, and all joined in lamenting the loss of their spiritual Father. "They found him pierced with a thousand shot, his scalp taken off, his skull fractured with hatchets, his mouth and eyes filled with dirt, the bones of his legs broken, and all his members mutilated in a hundred different ways." Besides Bomazeen, who was shot at Taconnet, as the English were ascending the river, and Mogg, shot by Jaques, Wissememet, Job, Carabesett† and a son-in-law of Bomazeen were among the slain.

* The English account.

† "Carabasset the best and bravest of the Norridgewocks," seems to have been a sagacious and merciful chief. He was accustomed to treat his captives with mercy. Deering says with historical accuracy :—

" who can say
That Carabasset slew except in battle ?
Oft, through the snows for many a weary day,

* Although Harman was general in the expedition, he did not arrive at the village, from his excursion to find those at work in the field, till nearly nightfall, after Moulton had planned the battle, and accomplished the victory.* The English reached Fort Richmond without the loss of a man, on the 27th. It was a splendid achievement. Moulton, when a small boy, was taken prisoner at the destruction of York, in 1692. He died at York, July 20, 1765, aged 77.

The Norridgewogs never recovered from the effects of this blow. They soon deserted their village, and emigrated north.

Negotiations were immediately put in motion to effect a treaty. When these advances were first made, the Indians said, "Demolish your forts, — move one mile west of Saco river, build the church at Norridgewock, and *give us back* Father Râle, and we will be brothers." But necessity soon compelled them to recede from these hard conditions.

In 1726, Loron and Ahanquid were in Boston, and through their influence the Eastern Indians empowered them, and Arexus, Francis Xavier, and Meganumba to frame a treaty. This was done December 15, 1725, in Boston. The Norridgewogs and others of the Abena-

The trembling, helpless captive have I borne
Back to its mother's arms, nor asked for ransom.
Oft struck aside the tomahawk's keen edge,
That the red warrior brandished o'er their young.
Ay, plunged into their dwellings, wrapped in flames,
And drawn them forth to life and liberty."

* Hutchinson, ii., 313.

quies joined the St. Francis Indians, and peace prevailed on the Eastern frontiers.

MOGG MEGONE* was an old sachem at the time Norridgewock was destroyed. He ruled the village for many years previous to 1724. He seems to have been guided and moulded in all his movements by Râle. The best American historical poem bears his name. Who has not read Mogg Megone?

Râle was 67 years of age at the time of his death. There is a foolish story told of a slain half-breed having been found on the field of battle, and it has been suggested that he bore a striking resemblance to Râle, and might have been his child by an Indian woman. This slanderous supposition rests on no authority, and when we remember the great number of gallant French officers who were stationed among the Abenakies, such a supposition is not at all necessary.

It is also said that Râle shot and stabbed an English boy who was a prisoner in his house. This story is related on the authority of an irresponsible soldier, and when we remember the manner in which he ran out of his house, and was shot down immediately, the statement that the boy was wounded to prevent him from falling into the hands of the English, seems incredible.

Among Râle's effects, a letter to his superior at Montreal, was found, bearing date the very

* He was quite a friend of

"John Bonython, sagamore of Saco,
Who lived a rogue, died a knave, and went to Hockamocko!"

day he was slain. It sounds strangely in these temperance times.

He mentions several recent exploits of his people with much relish, returns many thanks to his Rev. Father and others for blessings received, and closes thus: "Since thou hast sent me some wine, I take a glass after my mass, but I don't find it keeps me so well as a dram of brandy!" This does not well accord with these words in La Chasse's account of him: "He interdicted himself the use of wine even among the French."*

Pere De la Chasse's account, dated October 29th, 1729, differs widely from that of the English. In addition to statements already recorded from his pen, he says,† "The Father Rasles, missionary to the Abnakis, had become exceedingly odious to the English. Convinced that his industry in strengthening the Indians in their faith, constituted the greatest obstacle to the design they had formed of encroaching upon their lands, they set a price upon his head; and, on more than one occasion, endeavored either to capture or destroy him. At last they have effected their object."

La Chasse continues, ‡ — "It is by so precious a death that this apostolical man finished, on the 23d of August of this year, a career of thirty-seven years, passed in the painful toils of this mission. His fasts and continual fatigues had latterly enfeebled his constitution. During the last nineteen years he had dragged

* Early Jesuits, p. 75. † Ib. p. 69. ‡ Ib. p. 72.

himself with difficulty, in consequence of a fall, in which he broke his right thigh and left leg. It happened, that the fractured parts having badly united, it became necessary to break the left leg anew. While they were drawing it most violently, he sustained this painful operation with extraordinary firmness and admirable tranquillity. Our physician who was present, appeared so astonished, that he could not forbear saying to him: "Ah, my Father, permit at least some groans to escape you, for you have cause for them."

La Chasse represented his dangers to him, and advised him to take precautions for safety. He replied, — "My measures are taken. God has committed this flock to my care, and I will share its lot, being too happy if permitted to sacrifice myself for it." When his neophytes made the same representations to him, his constant answer was, — "Your salvation is dearer to me than my life."

Charlevoix says:* "The noise and tumult gave Father Râle notice of the danger his converts were in. Not intimidated, he showed himself to the enemy, in hopes to draw all their attention to himself, and secure his flock at the peril of his own life. He was not disappointed. As soon as he appeared, the English set up a great shout, which was followed by a shower of shot; when he fell down dead near to a cross which he had erected in the midst of the village, seven Indians, who had sheltered

* Hist. de la Nouvelle France, vol. ii., p 120.

his body with their own, falling around him. Thus died this kind shepherd, giving his life for the sheep, after a painful mission of thirty-seven years. Moved by the greatest consternation at his death, the Indians fled. The English finding they had nobody left to resist them, fell to pillaging and then burning the wigwams. They spared the church, so long as they thought proper to profane the image of the adorable Savior, and the sacred vessels, and then they set it on fire. At length they withdrew in so great precipitation, that it was rather a flight; and they seemed to be struck with a perfect panic. The Indians immediately returned to their village, when they made it their first care to weep over the body of their holy missionary; whilst their women were looking for plants and herbs to heal the wounded. They found him shot in a thousand places, scalped, his skull broke to pieces with the blows of hatchets, his mouth and eyes full of blood, the bones of his legs fractured, and all his members mangled in a hundred different ways. After his converts had raised up and oftentimes kissed the precious remains, so tenderly and justly loved by them, they buried him in the same place where he had the evening before celebrated the sacred mysteries; — namely, where the altar stood before the church was burnt.”

The romantic history of the Abenakies, the residence of the Jesuits among them, their swift and sudden destruction, have been immor-

talized in prose and poetry. Among other poems and tales may be mentioned

"*Isadore, or the Captives of the Norridgewocks. A Tale of Real Life.* By W. W. Murray." 37 pp. In the "Legendary," a volume edited by N. P. Willis, is a Tale written by Mrs. L. M. Child, entitled "*The Church in the Wilderness*," founded on the labors of Râle. 23 pp. "*Carribassett*,"* a five act Tragedy by N. Deering, Esq., is located at Norridgewock, Skowhegan and vicinity. It was a candidate for the prize when *Metamora* was written, and received many eulogiums. It is a very creditable performance. "*Mogg Megone*," emphatically the best historical poem in American Literature, by J. G. Whittier, is founded on the destruction of Norridgewock.

Old Point has been thus described by a gifted pen :

"There is a solitary spot, in a remote part of Maine, known by the name of Indian Old Point. The landscape has no peculiar beauty, save the little sparkling river, which winds gracefully and silently among the verdant hills, as if deeply contented with its sandy bed ; and fields of Indian corn, tossing their silken tresses to the winds, as if conscious of rural beauty. Yet there is a charm thrown around this neg-

* Mr. Deering when a young man, resided in Canaan. Mrs. Child, then Miss Francis, who lived in Norridgewock, wrote the following neat and felicitous epigram on his name :

"Whoever weds the young lawyer at C——,
Will surely have prospects most cheering ;
For what must his *person* and *intellect* be,
When even his name is N. Deering ?"

lected, and almost unknown place, by its association with some interesting passages in our early history. The soil is fertilized by the blood of a murdered tribe. Even now, the spade strikes against wampum belts, which once covered hearts as bold and true as ever beat beneath a crusader's shield; and gaudy beads are found, which once ornamented bosoms throbbing with as deep and fervent tenderness as woman ever displayed in the mild courtesies of civilized life." — *L. Maria Child*.

Whittier, in his *Mogg Megone*, gives a description of the village, on the return of the scattered Indians after the battle.

" No wigwam smoke is curling there ;
The very earth is scorched and bare ;
And they pause and listen to catch a sound
Of breathing life, but there comes not one,
Save the fox's bark, and the rabbit's bound ;
And here and there, on the blackening ground,
White bones are glistening in the sun.
And where the house of prayer arose,
And the holy hymn at daylight's close,
And the aged priest stood up to bless
The children of the wilderness,
There is nought save ashes, sodden and dank,
And the birchen boats of the Norridgewoc,
Tethered to tree, and stump, and rock,
Rotting along the river bank ! "

Râle was a man of remarkable powers of endurance — of great physical and moral fortitude. Otherwise, his journeys, his deprivations, and his great labors would, long before his death, have broken him down. His success among the keenly discriminating sons of nature, as well as the testimony of his contemporaries, bears witness to his unwearied zeal,

his great knowledge of human nature, his distinguished talent, his power of thought, persuasive eloquence, and his commanding manners; — while the respect entertained for him by those who never fail to detect and despise hypocrisy, announces that his life among the Indians, despite the slanders of others, was pure and above reproach. Indeed, we know it was. Not only did he relinquish the luxuries of civilized life, but he endured famine and death, in his single desire for the spiritual interests of the Indians, when, like Castein, he might have become rich among them. Besides his talents and industry, he spoke several Indian dialects fluently, wrote a chaste, elegant Latin, and was, in a word, a finished scholar. These, added to his self-denial, adherence to principle, and purity of life, write him down as one of the most remarkable men of his age. Well did his superior in Canada, M. de Bellemont, when requested to put up masses for his soul, reply in the words of St. Augustine: "It would be wronging a martyr to pray for him!" ("Injuriam facit martyri qui orat pro eo.")

In Deering's "*Carabasset*" the French portraiture of Râle is sustained, and the author represents the priest as replying to the suggestions of a soldier, who demands war, —

"No more! no more! the thought is horrible.
 If France, in order to regain her rights,
 Must have recourse to arms, let her engage
 In honorable war. Alas! e'en then
 Its pathway ever is incarnadin'd.
 Oh, why increase its horrors? why let loose
 A wild, revengeful race, to fire at night
 The widow's humble cot, and steep their hands
 In the life-blood of helpless innocence?"

And when Ravillac would excite anger and revenge in his breast, in return for the intended injuries of the English, and asks, —

And canst thou then,
Thus hunted and traduced, look calmly on,
Nor think of retribution ?”

Râle replies, —

“ Yes ! and can
Forgive them too. They little know my heart.
I am a pilgrim of the holy cross,
And that enjoins good will to all mankind.
No worldly views induced me, else had I
Clung to the happy shores that gave me birth.
My aim, I trust, was higher, and for this
I dared the dangers of the sea, nay, dared
Pursue my lonely route through pathless woods,
Teeming with savage beasts, and man more savage,
So I might draw one wandering soul to Heaven.”

And when he is taunted with his slight success, he refers to the great wrongs they had received, and speaks of that change in the people of his charge, which History mentions.

“ I will confess
I have not realized what fancy painted,
And yet have gained enough to check despair.
How did I find them ? Desperate and wild,
Goaded by frequent wrongs almost to madness,
And panting for revenge. Their crops consumed,
Robbed of their heritage, and, worse than all,
The robber's footsteps on their fathers' graves.
And yet they can show mercy to the captive, —
Thus wrong'd, yet manifest redeeming virtues,
That man more civilized but slightly values.”

It is but just to observe, that while the English view of Râle is too forbidding, the above is rather too flattering. If we should receive both accounts of Râle, we should have an

anomaly indeed. The one declares him to be a perfidious, cruel, blood-thirsty monster; the other, a peaceful, tender-hearted, honorable man. The one pictures a demon, the other an angel. The English attributed all the enormities committed by the French and Indians to him, — nay, they even accused him of being in the habit of taking the dark-eyed Indian squaws to his cabin, as a substitute for marriage,* while the French elevated him above the frailties and sins that flesh is heir to. It is evident that he was a great man, and that he had the misfortune of great men, to make his opposers hate him. To the dispassionate, unprejudiced mind of this age, his character may be summed up in one line: He was an accomplished Jesuit. He commenced and finished his life in defence of his church; and with a consciousness that he was performing a holy work, in endeavoring to advance the kingdom of God on the earth, he believed that the great end would sanctify the means, and thus was able to count all things honorable, that looked to that result. A holy fraud in defence of Mother Church, and for the propagation of the truth, either in the conversion of a heathen, or the destruction of an heretical Englishman, lost its fraudulent character, in his eyes, by its association with a righteous end. In a word, he was perfectly unscrupulous what measures he adopted, if they would destroy supposed error, and build up truth. To this rule of action may

* It is well known that the Catholic Priest is not allowed to marry.

be traced all the objectionable deeds of the life of this remarkable man. If he deceived the Indians, it was for the sake of the church; if he wronged an Englishman, it was for the sake of the church; if he laid down the crozier and lifted the sword, it was to smite the enemies of God. Judged in the light of to-day, he is found wanting;—compared with the great men of to-day, he is sadly deficient. Beside those of that distant generation, he towers above his fellows, and reaches the full stature of a man.

It is true that the men of that day, the good and the great, reviled him, but they had better held their peace. While the Jesuit Râle was peaceably tending his spiritual flocks, and leading them beside the still waters of peace, and into the green pastures of salvation, New England's Protestant Mathers, and Parrises, and Noyeses were fanning the accursed flame of witchcraft, or the worse fire of Religious Intolerance and Persecution. And if Râle, when attacked in his peaceful domain, forgot the spirit of Christ, and in accordance with the spirit of his times, used carnal weapons, he did no more than Frye, who joined Lovewell in his lawless, piratical journey after scalps, and not so much as others who, having taken the same sacred office, fought as violently as did he. The clergy of that day ought to have remembered themselves, and remained silent, while their descendants and partisans ought to do justice to a great man, judge him by his light, measure him by the standard of his times, and place him where he of right belongs.

A rude monument has since marked the spot where Râle fell, and while the Indians have always regarded his grave with sacred affection, the Catholics have cherished it with a commendable pride. The area of Old Point is about two hundred and fifty acres, at present constituting several rich farms. In 1833, Bishop Fenwick, of Boston, purchased an acre of land around the grave of Râle, including the site of the old church, the sacristy and Râle's house, and caused an appropriate monument to be erected.

The 23d of August, the day on which the Bishop dedicated the spot, already consecrated by the blood of a martyr, was one long to be remembered. Several hours before the appointed time for the services arrived, the ground was covered by anxious expectants, and on the commencement of the services, there was supposed to be ten thousand persons present. From all quarters of New England and Canada, men of every shade of belief were there. Catholics from Canada and the States, Protestants from various quarters, promiscuously mingled with the Indians from Passamaquoddy, Penobscot, and the Canadas, were in the great mass. The services were solemn and imposing, and will long be remembered. A rude altar of rough boards was made by the Indians, and covered with wicker work, of white birch trees, and a sacristy joining it, of the same material. Rev. Mr. Conway was present with eighteen Indians, Rev. Mr. Ffrench celebrated mass, and Bishop Fenwick pronounced a dis-

course from a text in Ecclesiasticus, — “The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall shew forth his praise.” In the celebration of mass, the Indians were the choir, and the service was thus in a high degree interesting to all. It seemed to renew the past.

A foolish and fanatical attempt was made on one occasion to destroy the monument; it was thrown down and disfigured. The act was almost universally condemned, and had the authors been known, they would have suffered merited punishment. The monument is a plain, granite, pyramidal shaft, or obelisk, eleven feet in height, and three feet square at the base, standing on a table stone five feet in height, and four feet square. An iron cross, four feet in height, surmounts the shaft. On the south side is the following Latin inscription: “Rev. Sebastianus Rasles natione Galluse Societate Jesu missionarius, per aliquot annos Illionois et Huronibus primum evangelanus, deinde per 34 annos Abenakis, fide et charitate Christi verus Apostolus, periculis armorum intenitus se pro suis Ovibus mori paratum socius testificans, inter arma et cocdes ac Pagi Nantrantsouak Norridgewock, et Ecclesiæ suæ minas, hoc in ipso loco, cecidit tandem optimus Pastor, die 23 Augusti, A. D. 1724, Ipsi et filius suis in Christo defunctis Monumentum hoc posuit Benedictus Fenwick, Episcopus Bos-

toniensis dedicavitque 28 Augusti, A. D. 1833. A. M. D. G."

The English translation is,

"Sebastian Rallé, a French Jesuit missionary, for many years the first evangelist among the Illinois and Hurons, and afterwards for thirty-four years a true apostle in the faith and love of Christ, among the Abenakies, — unterrified by danger, and often by his pure character, giving witness that he was prepared for death, — this most excellent pastor, on the 23d day of August, 1724, fell in this place, at the time of the destruction and slaughter of the town of Norridgewock, and the dangers to his church. To him, and to his children, dead in Christ, Benedict Fenwick, Bishop at Boston, has erected and dedicated this monument, this 23d of August, A. D. 1833."

September 25, 1725, an exploring party of eleven men, under Lieutenant Steele, passed up the river, and encamped at Skowhegan falls. They called the country the land of beavers. After they reached Norridgewock they were afraid to fire guns, lest they should alarm the Indians. The rich abundance of moose and waterfowl and other game rendered this a serious inconvenience.

Several attacks on the part of the Eastern Indians were made in 1745, and as the Norridgewocks were called upon to surrender hostages, and refused, war was declared against them, in common with the Eastern tribes. Four hundred dollars were offered as a bounty on scalps. Indians were slain, and many attacks

were made by them on nearly every town and settlement on the frontier.

But little is known of the Kennebecs for several years. They seem to have been thoroughly discomfited by the destruction of Norridgewock. In 1751, the most of the Norridgewock branch went into the St. Francois tribe, and thereafter formed a part of it. This mongrel tribe sent a war party of sixty, in 1754, to fort Richmond. After delivering a letter as the pretended object of their journey, they used insolent language and threats; and mentioned the name of a French Jesuit, who had made efforts to build a church at Cushnoc or Taconnet. But they confined themselves to words. They said,—"Better for Englishmen to leave these rivers, else our French brothers clad like Indians, will, soon as the ice is gone, help us to drive you all away."—*Williamson*, vol. ii., p. 297.

The tribe had become so reduced, that it was no longer dangerous of itself to the early settlers of Maine. But by becoming incorporated with other tribes it was really formidable. They were familiar with all the regions about the frontiers, and joining the other tribes as scouts, they were worse than before. A ranging party of fifteen men passed through Norridgewock in 1761, under James Howard of Cushnoc, to explore the Kennebec to its sources. In 1764, there were but thirty * warriors left of the once great tribe of the Kennebecs. The rest were all amalgamated with other tribes, or

* *Williamson*, vol. i., p. 482.

had been slain. These few wandered about Moosehead lake, gaining a precarious subsistence by hunting, trapping, and fishing. In the troubles of 1750 – 60, or during the French war, the aggressive acts of the Norridgewocks were few. They occasionally made excursions among the settlers, with their new cousins the St. Francis Indians, but their injuries were few and slight. Some Canibas acting as guides, and moved by cupidity, would occasionally lead their northern neighbors against the settlers.

When the Revolution broke out numbers of the Norridgewocks gathered at Cobbossee, and with their chief, Paul Higgins, marched to Cambridge, where General Washington's quarters were. They arrived under command of Reuben Coburn, in August, 1775,* but Washington refused their services. Swashan, who seems to have been the principal Indian, declared that most of the tribes and Canadians stood ready to oppose the English. Some of the ancient Kennebecs seem to have joined the Americans, but evidently the sagacious advice of Washington was complied with, and they generally stood aloof. The character of the Norridgewocks seems to have been fully equal to that of any of the Aborigines. Sullivan† relates a choice anecdote of one of them, which is equal to anything in the early days of Spartan simplicity. "A few years ago," (previous to 1790,) "I was on the banks of the Kennebec, and saw a savage who I supposed

* Drake, iii., 56.

† History of Maine, p. 106.

was of the Norridgewock tribe. His name was Quenockross. He had in his family his mother and his wife. He had been wounded in the war, and was lame in one of his feet. His mother was very aged, he had her in his canoe, with a blanket carefully spread over her; and when he came ashore, he kindled his fire, took her out in his arms, and laid her tenderly down by it. When he had cooked his mess, he gave it to her, and he and his wife waited until she had done eating. Upon seeing me notice it, he exultingly pointed to her, and said *she was his mother.*"

In the year 1795, there were but seven families of the ancient Norridgewocks known to exist, and gradually since then, those scattered few have passed away gradually, and now it is not known that one of them remains in this world.

A few notices of different chiefs who have stood conspicuous in the annals of the Kennebec tribe, will close our Indian history.

ROBINHOOD, or RAMEGIN, as was his Indian name, lived near the mouth of the Androscoggin. He seems to have been amicably disposed to the whites, for he refused to join King Philip, and gave a dance and other manifestations of joy, on learning that the English were peaceably inclined to him. His abode was called Neguasseag.*

"MONQUINE alias DUMHANADA," alias NATAHANADA, was a son of Natawormett, who was a sachem on the Kennebec. — *See ante*, p. 16.

* Drake, iii., 7.

KENNEBIS, from whom, or from whose ancestors of the same name, the Kennebec was named, lived on Swan Island, "in a delightful situation." * In 1649 he sold to Christopher Lawson, Spencer and Clark, land as high up as Taconnet. At the same place resided

ABBIGADASSETT, who sold Swan Island to Humphrey Davie in 1667. Sir John Davie, a sergeant at law, afterwards claimed the same. †

MADOCKAWANDO lived on the Penobscot, and was a friend to the English until they injured him by despoiling his corn, in consequence of the injurious acts of other Indians. He was a brave and powerful chief. At the close of the war of 1676, he had sixty English captives. He was one of the most dreaded of all the sachems. York and Saco were destroyed by his directions. From the first two syllables in his name, a theory has been started that Madoc the Welshman, who set sail from Wales in 1170, and was never heard from, may have landed in this country, and that the Eastern Indians descended from him. Theories built on words, usually fall for lack of a proper foundation. See Preface to Madoc, Southey's Works. Madockawando seldom maltreated captives, and, taking the worst historical view of his character, was a most estimable savage; — "The mildest mannered man, that ever cut a throat." Although not a Caniba, he was so constantly with them in battle against the English, that he deserves mention here.

* Williamson, i. 467.

† Ibid. 331.

ASSIMINASQUA dwelt at Waterville, (near Taconnet,) and was the principal speaker in the Kennebec councils.

MUGG resided on the Androscoggin, and figured conspicuously in the war of 1676. In October, 1676, he captured Black Point, and was killed at the same place in the following May. He had been besieging the place three days, and had killed three men and taken one captive, when Lieut. Tippin fired from the fort and shot him. He used to boast that he had found out the way to burn Boston.*

HOPEHOOD, or **WOHAWA**, was hated and feared by all the whites who heard of his name. He was a son of Robinhood, and was chief of the Nerigwoks. He was in Philip's war, and attacked a house in Newichewannoc, now Berwick.† "Fifteen persons were in the house, all women and children, and Hopehood, with one only beside himself, Andrew of Saco, thought to surprise them; and but for the timely discovery of their approach by a young woman within, would have effected their purpose. She fastened and held the door, while all the others escaped unobserved. Hopehood and his companion hewed down the door, and knocked the girl on the head, and otherwise wounding her, left her for dead. They took two children, which a fence had kept from escaping. One they killed, the other they carried off alive. The young woman recovered, and was entirely well afterwards."‡

* Hubbard, Indian Wars, ii. 46. Hubbard's Hist. N. England.

† Drake, iii. 8.

‡ Ibid.

Hopehood also engaged in the expedition against Salmon Falls in 1690, under the *Sieur Hertel*. Twenty-seven houses and two thousand domestic animals were destroyed. He followed him to Casco, and there succeeded in destroying the garrison, which capitulated — seventy men, and a large number of women and children were horribly massacred. In the same month he destroyed the garrison at Fox Point, N. H., killing fourteen persons and carrying away six. Being pursued by two companies of English soldiers, he was wounded and lost his gun. His treatment of those prisoners who fell into his hands, was in the last degree barbarous. Perhaps he had some reason for his conduct, for he was for some time a slave in Boston. This may explain the reason of his cruelty. Hopehood seems to have been among the most vigilant in King William's war. About 1690, he was constantly prowling through the province, on the outskirts of the settlements. He was in a sharp engagement at Wells, with a party under Capt. Sherburne, and made severe attacks upon South Berwick and Eliot. He committed many outrages in New Hampshire, destroying wherever his arm could fall. He was killed about this time, by a party of Indians from Canada, who took him for a Mohawk. He seems to have had a son of the same name, for a Nerigwok chief named Hopehood was in negotiations with Gov. Dudley at Casco, in 1703,* and there was a Hopewood in Love-

* Drake, iii., 9.

well's fight, in 1725. This latter was a miserable creature, and after the massacre at Kennebunk he was accustomed to lie drunk at the houses of those whose friends he had slain. On one of these occasions, a Mr. Baxter was advised to "tumble him into the well," but he neglected the advice.

BOMAZEEN, for whom the falls above Norridgewock village ("Bombazee Rips") were named, resided at Nerigwok and Taconnet. He was a fierce, warlike chief, and his name inspired much terror. He came with a flag of truce in 1694 to Pemaquid, where he was seized, and in a vile manner imprisoned in Boston several months. After his release, he endeavored to wreak his vengeance on the whites. He led the attack on Durham, in which he killed ten persons. Chelmsford, Sudbury, Groton, Exeter and Dover were attacked by him. He seems to have had some gleams of benevolence in his disposition, for when old Sampson was about hanging Rebecca Taylor, his prisoner, Bomazeen passing by at the time, rescued her. In October, 1710, he "fell upon Saco," with sixty or seventy men, and destroyed some lives. "In conversing with a clergyman of Boston, Bomazeen said, 'the Indians understand the Virgin Mary was a French lady, and her son Jesus Christ, the blessed, was murdered by the English; but has since risen and gone to heaven, and all who would gain his favor, must avenge his blood.' " *

* Williamson, vol. i., p. 641.

In 1703,* there were alarming rumors that the Eastern Indians were about joining to descend upon the settlements. Gov. Dudley was very desirous of learning their intentions. He therefore sent commissioners to treat with the sachems at Casco. The Kennebecs were led by Moxus, Hopehood, Bomazeen and Capt. Samuel. They came in great numbers, and were well armed, painted and dressed. They mutually announced peaceful intentions, and adjourned to two heaps of rocks, erected at a former treaty, called the Two Brothers, where they increased the size of the monuments, and made the most solemn protestations of friendship. Bomazeen and Capt. Samuel owned that the friars had been among them, urging them against the English, but declared that they should remain firm as long as the sun and moon endured. In sitting down to the council, the English, who feared treachery, sat promiscuously among the Indians. The latter desired the conference delayed, which confirmed their suspicions. When, however, the peace had been concluded, a salute was proposed, and the Indians were tendered the compliment of firing first. Their treachery was thus manifest, for their muskets were all loaded with ball. The Governor and his friends would have been sacrificed, if they had not mingled with the Indians at the council. Three days after, two hundred French and Indians arrived, but they were too late, as the treaty was already consummated.

* Ibid. vol ii., p. 35-6.

ASSACOMBUIT, alias NESCAMBIOÛIT, was one of the Sacos, a branch of the Abnakis, and was warmly allied with the Norridgewogs. He seems to have been from the first a firm adherent of the French, as we find him in 1696, with Iberville and Montigny, at the capture of Fort St. Johns from the English. In the following year this "Bloody Devil,"* as old Cotton Mather called him, very cruelly treated a little girl, Thomasin Rouse. She cried in consequence of some command of his, when he smote her with a stick, and threw her into the water for dead. She was rescued by another Indian, and lived to grow up. In the year 1700 he joined the St. Francis tribe. He was in the attack on the fort at Casco, in August, 1703. Joined by fifty Abnakis, and assisted by Montigny, he destroyed a fort, and committed great depredations, in consequence of an attack made by the English on some Abnakis who had settled in Newfoundland. He figured conspicuously in 1705, when the French took Rebou, Petit Havre, and Forrillon. About 1706 he sailed for France, where he became acquainted with Charlevoix, received an elegant sword from the King, and was knighted, with a pension of eight livres a day. On this occasion he said, "This hand has slain a hundred and forty of your majesty's enemies in New England!" He returned to New England in the following year, and was with Rouville, in his attack on Haverhill, in 1708, where the renowned chief dipped

* *Magnalia*, vii., 95.

his new sword in blood. He continued to be heard from occasionally, from that time until his death, which was in 1727, though he seems to have been obscure. He was so puffed up by the honors of the French King, that he was deserted by the Indians, and was generally alone. He carried a huge club with him, which had ninety-eight notches, the number of English he had slain with his own hands. He was one of the most cruel and valorous of all the Abnakis.

The treaty consummated at Falmouth, in 1749, bears, besides the names of several prominent Anasagunticooks and Penobscots, the following Canibas: Toxus, Cneas, Magawonbee, Harry, Soosephnia, Noktoonos, Nesacombuit, and Pereer.

There were some troubles in 1751, but the Norridgewogs declared that they had no part in the matter, and they seem to have been sincere.

ARRUHAWIKWABEMT also lived at Nerigwok. In 1710, when Col. Walton visited Maine, with one hundred and seventy men, the light of his fires decoyed some Indians into his hands. Arruhawikwabemt was one of them. "When they asked him several questions, he made them no reply; and when they threatened him with death, he laughed with contempt. At which, *they delivered him up unto our friendly Indians*, who soon became his executioners."* He was a fearless and valiant "*brave*."

* Penhallow.

WARRAEENSIT and **WADACANAQUIN** were chiefs of Norridgewock. They signed the treaty of 1713, at Casco, but were not much distinguished.

ACTEON, otherwise known as **CAPTAIN MOSES**, was a Norridgewog, but marrying an Anasagunticook woman, he became domiciliated with the latter tribe.

WENAMOVET was a sort of Prophet-chief who followed **Modokawando**, and

NOXUS or **TOXUS** was his successor as fighting sachem. He was a fierce, cruel, malignant "salvage," dreadful in the sight of all the pale-faces. He died in 1721, and was succeeded by **OUIKOUIROUMENIT**, who was a peaceable, noble-minded savage.

HONQUID, **ABENQUID**, or **AHANQUID**, was never known to engage in hostilities against the English. It is not known what relation he bore to the **Honquid** who was massacred with **Egremet**.

LORON bore a very similar character to **Honquid**.

NATANIS and his brother **SABBATIS** lived on the Kennebec, at or near Sandy river. On account of their isolated situation it was suspected that they were British spies, and General Arnold issued orders for their capture. Drake says, "the residence of **Natanis** was a lonesome place, upon the bank of the river; his cabin, situated in the centre of a green, the border of which was beyond musket-shot from it, was a discovery which added to the suspicions of the party, who, having arrived in the neighborhood 4th of October, surrounded it at every point,

and run in upon it with great eagerness, expecting, without doubt, to have taken him prisoner. In this they were disappointed, for it appeared that the place had been deserted a week. Near by, at the shore of the river, a map drawn upon birch bark was found on the top of a stake, very accurately delineating the courses of the rivers toward Canada, and lines denoting places of crossing from one to another. This greatly surprised them, but they profited by it."* Natanis and Sabbatis were met by the army after it had penetrated Canada, and Arnold was assured by them, that they had kept on the skirts of the army constantly during the march. They were afraid to announce themselves, though they were friendly to the Americans. These two chieftains and seventeen other Indians joined the Americans on the Chaudiere, and were in the siege of Quebec, December 31, 1775, where Natanis was wounded in the wrist, and was taken prisoner by General Carlton, who gave him his liberty. They were the only Indians known to have been employed by the Americans in the Revolution.† Sabbatis does not figure prominently in the Colonial annals. He occasionally appears till near the close of the Revolution. He does not seem to have troubled the whites much, though he has been accused of having been instrumental in the enormities of 1722 - 5.‡ Natanis was in the battle at Saratoga. Sabbatis was shot by Ephraim Brown.

PAUL HIGGINS was a white man, born at

* Book of the Indians, iii., 10.

† Ibid.

‡ Ib.

Berwick, but who, taken prisoner by the Indians in his youth, was so educated in their manners and customs, that he continued with them through life, and rose to the rank of a chief. He offered his services to Washington in the Revolution.

The Indians were very plenty in Norridge-wock and Canaan, on their first settlement. Captain Philip and Sabbatis seem to have been the most prominent, and are best remembered by the few of the early settlers who yet survive. These, together with other chiefs and their followers, came each season with the furs they had secured by hunting. The birch canoes, and the primitive wigwams, filled with sanups, squaws, and papooses, was a common sight. A little rum, or a small piece of bright-colored cloth, would purchase much valuable fur. They were faithful to their bargains, and would return punctually to pay any demand against them, incurred by drinking rum after they had sold all their furs, in a previous year. Though a wreck of their great progenitors, they presented many traits of character which are more scarce in civilized society than they ought to be. In religion they were Catholic, and were constant in the observance of the rites and ceremonies of the church.

A few of the settlers were taken prisoners by a marauding party of Indians in 1777, and carried to Canada. They succeeded in effecting their escape, and returning home. These Indians were from Canada, and seem

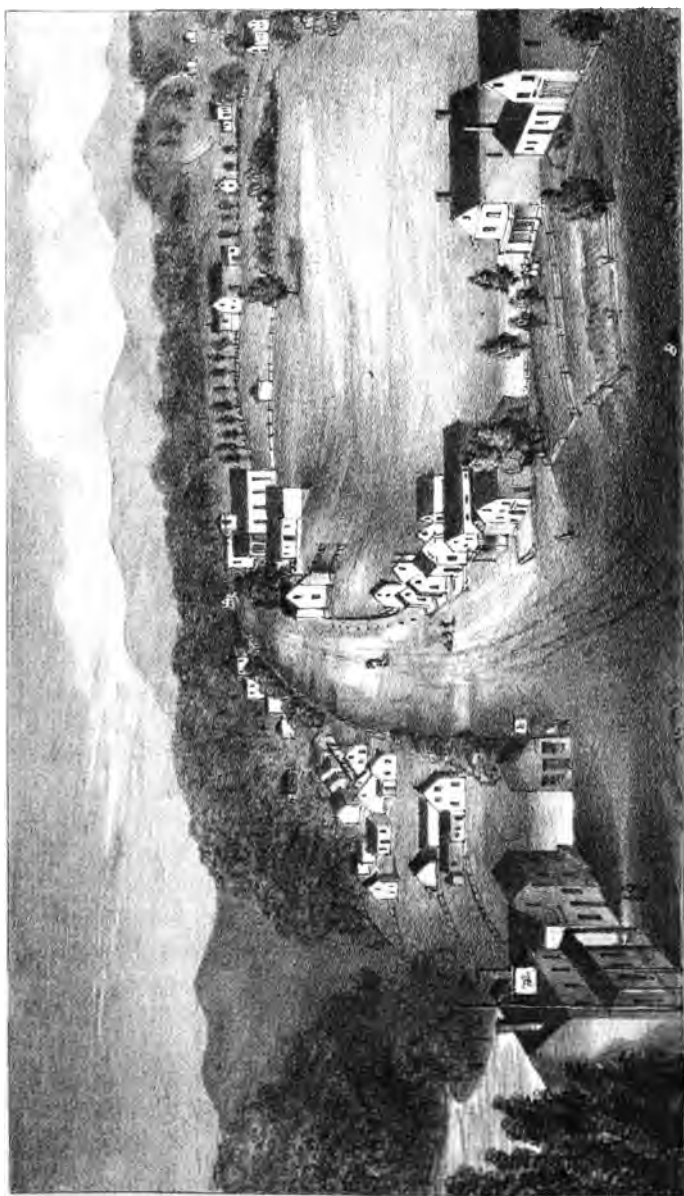
to have been freebooters, on the lookout for gain, rather than disposed for mischief. They carried captives from Newry, Bethel, and other towns in Maine, and received a bounty from the English. Thus ends the scanty history of that tribe, whose annals, if complete, would present one of the most interesting tales of ancient or modern times.

ERRATUM.

On page 70, for August 24, read August 23.



MOGG MEGONE.



GENERAL DESCRIPTION, PRODUCTIONS, ETC.

COMING into the beautiful area occupied by the five towns herein treated of, the traveller will, as he approaches from the east, find himself in Canaan. Here he first notices Sibley's pond, which is a beautiful sheet of water, supplying Carabasset river. It is well stored with pickerel and other fish, and is a pleasant resort. Oakes' Long Pond deserves an admiring glance, for its beautiful location, and surrounding scenery. It is partially in Skowhegan. The gentle valley formed by the tributaries of Carabasset river next attracts his eye. Black Stream rises in Skowhegan, and joins Fifteen-mile Stream, which rises in Sibley's Pond, and from the junction to the Kennebec the river is known as the Carabasset. About one mile above the lower line of Canaan, Sabbatis Brook joins the Carabasset, and it becomes a beautiful stream about ten miles in length. The sloping fields on both sides, afford pleasing landscapes to the traveller from the many elevations into which the town is broken up.

Haynes' Ledge is a remarkable quarry of granite. It seems to consist of large layers,

easily split into any size, and deposited one upon another, like the majestic leaves of a vast volume on whose granite pages the finger of God has recorded the progress of the ages. The stone is of an excellent description, entirely free from rust.

The general beauty of the scenery, the convenient water power, the rich fertility of the soil, and the flourishing appearance of the fences and buildings will impart most favorable impressions.

Oakes and Mud Ponds, in Skowhegan, are the only sheets of water of any size in the five towns, besides those previously mentioned.

As the traveller passes on he will enter Skowhegan, and following the Carabasset river towards its mouth, he will strike the southern boundary of Skowhegan, on the Kennebec river. Then turning his feet a little west of north, he will follow the rich valley of the Kennebec a few miles, until he reaches the mouth of the Wesserrunnett. Following the eastern bank of that romantic stream in a northerly direction, over the high ridges of land, he will be able to survey the varied scenery of the town, including the Kennebec and Wesserrunnett valleys, the hills and plains of the town and neighborhood, while the dark blue outlines of the distant mountains present an admirable background. Following the road until it reaches the northern part of the town, he will cross the Wesserrunnett, and returning in a northerly direction, he will follow the western shore of the stream, until he strikes Skowhegan village.

The Wesserrunnett or Wesserrunsicke* deserves a word of description. Its most easterly branch rises in a small pond in Brighton; the next branch west rises in another pond in the same place; the third branch rises in a pond in the north-west part of Solon: these three branches, each from five to ten miles long, form a junction in Athens, where the stream attains a very considerable size, besides possessing much beauty. Running through Cornville, it is joined in the northern part of Skowhegan by another small stream, which finds its principal head in Madison Pond, and finishes its course by emptying into the Kennebec, about two miles below Skowhegan village. It abounds in beauty and utility.

Crossing the bridge into Bloomfield, the traveller will pause to admire the Falls of Skowhegan, elsewhere described, and rising to the higher parts of the village of Bloomfield, he will see spread out before him the two towns, forming one beautiful village. Business will pass him in various forms, and the activity and air of industry which pervade everything he sees, will cause him to regard Bloomfield and Skowhegan as forming one of the most active and enterprising villages in the State of Maine.

Following the course of the Kennebec downward, he will have a charming view of the farms in Skowhegan, and will be delighted

* The Indians cannot define Wesserrunnett. The stream passes through Brighton, Athens, Cornville and Skowhegan, and affords most excellent mill-sites. It is about thirty miles in length.

with the aspect of the soil over which he passes, which richly merits the appellation of *Bloomfield*, and having reached the southern boundary of the town, he will take a road leading north through the centre of the town, presenting varied objects to please the eye, and delight a rural taste, and he will strike the village. Here he can take either side of the river and continue to Norridgewock. Either side will be a delightful ride. Continually changing views of the blue Kennebec in its beautiful windings, — varying views of the villages of Skowhegan and Bloomfield, which he has left, and of Oosoola, which he is approaching, will cause him to regard the five miles of distance between the villages as a most delightful route.

Supposing him to have passed up the south side of the river, he will behold from the premises of Captain Elias Works, a village landscape which would charm the soul of the nicest critic. The view cannot be given on paper with any fidelity. The buildings are hidden in foliage, so that they cannot be discerned, and to denude them of the forest trees by which they are shaded, would be to destroy the beauty of the village. A fair view of Oosoola, at the foot of the eminence on which he stands, is there obtained, while a long reach of the river stretches away towards the northwest, and the village of Norridgewock, embowered in foliage, and relieved by a background of mountains, gives him a view rarely equalled. Taken at sunset, when the trees have a light of golden green, in the midst of which the

white houses gleam, and when the mountains in violet hues seem to repose in the orange-colored West, the quiet beauty, the serene rest that seem to brood over all the scene, afford the spectator great delight.

Passing from this point of view, the traveller will enter the village of Oosoola,* where he will note the voice of Business and the sounds of Industry, and where he will feel himself among those who swing the ponderous hammer, and pursue those other business avocations on which the prosperity and happiness of a community depend. It is a growing and prosperous village; the water privilege of Mill stream moves the wheels of its business. It rises in Smithfield, and runs north into the Kennebec at Oosoola.

A course continuing north-west will carry him, after five miles of travel, to the mouth of Sandy river. Here will open the magnificent intervalles of the Sandy river in Starks, perhaps for fertility and beauty unsurpassed in New England. The old Waugh Farm, spoken of in another place, is the best, doubtless; but the river is fringed with choice intervalles, for many miles towards its source. Following the river towards its head in a south-westerly direction, the traveller will cross Meadow stream, and, reaching the southern boundary of Starks, he will cross Sandy river, and, passing in a north-

* Tradition says that Oosoola was the Indian name of Mill stream. As near as I can learn, Oosoola means "the place where it is very yellow," referring probably to yellow flowers which abounded along the course of the stream. Oosoomenar signifies yellow corn.

easterly direction, after crossing Leeman stream, which empties into the north side of the Sandy, can follow the river on the northern shore to its mouth, or he can pass further to the north, and behold the fruitful fields of the sons of Toil, or their mills, and stores, and places of labor. Crossing the Kennebec at Madison bridge, or old Norridgewock falls,* he will find himself in a corner of Madison; and continuing a short distance south, he will reach Old Point, the sacred home of the ancient Norridgewogs. After pausing to reflect concerning the shifting scenes in the Drama of Life, and refreshing his memory with reminiscences of the Past, he can direct his course south-east, and, travelling about six miles, will be in the "quiet and beautiful village of Norridgewock." Here, if he have leisure, he had better pause and repose among the quiet scenery, and refresh himself with its loveliness. Probably there is not a street north of New Haven more beautiful with quiet homes and magnificent shrubbery, while there certainly is not one, which presents so many attractions to the invalid, or to the man of business or wealth, who wishes to escape, during the heat of summer, from the dust and disease of city life. The street of itself is very wide, bordered on each side with pleasant houses, and literally empar-

* Norridgewock Falls, between Anson and Madison, is a fine cataract of ten feet, over a ledge of argillaceous slate, mica slate, grauwacke and crystal pyrites, and specks of iron ore. The stratified rocks dip to the N. W. 80 deg., and run N. 70 deg., E. S. 70 deg. W. The fall and the surrounding scenery compose a fine view.

adised with noble trees, most of which are magnificent old elms. The trees are in fine variety, and of great beauty. The elm, Lombardy poplar, pine, willow, rock maple, butternut, basswood and red oak blend their foliage and assist in completing the beauty of the place. Besides these natural attractions, there is an indefinable air of hushed repose which seems to pervade the atmosphere, and invite the tired frame and weary mind to rest. Turner's, long known as Pike's Hotel, and said by travellers to be the best country hotel in Maine, will afford him most excellent accommodations. From this place Old Point is but six miles, — Norridgewock falls but eight, — Skowhegan falls but five, — the ponds in Madison and Smithfield but six, literally filled with large pickerel, frequently found weighing four and six pounds, and other fish, — a fine mineral spring close at hand, — and beautiful rides in every direction, while the great Moosehead lake is but sixty miles, — all these attractions loudly call the seeker of pleasure and rural life, to turn his steps thitherward. Hundreds of eminences, overlooking the different villages, and landscapes and views that would adorn the canvas of the painter, are so numerous as to defy enumeration. The Kennebec is the Garden of Maine; — this region is the Garden of the Kennebec.

The productions and articles of manufacture, &c. will be found elsewhere. The indigenous trees and shrubs are the white, black, ground, mountain and red ash, alder, balm of Gilead,

basswood, beech, birch, butternut or oilnut, blackberry, blueberry, boxwood, bayberry, cedar, black and red choke-cherry, wild currant, dogwood, elm, elder, fir, gooseberry, grape-vine, hazel, hemlock, ground do., hornbeam, larch, sugar,* white and red maple, moosewood, juniper, red oak, poplar, plum, white and Norway pine,† sumach, thorn-apple, wild-pear, spruce, willow, witch-hazel, wickapee or leather-wood, sheep laurel, raspberry, thimbleberry, wild rose, &c.

The principal medicinal plants and herbs are fir balsam, yarrow, sweet flag, mayweed, sarsaparilla, spikenard, everlasting, burdock, wormwood, wild turnip, coltsfoot, milkweed, white root, celandine, snakehead, wintergreen, horse radish, sweet fern, conium, goldthread, apple of Peru, thoroughwort, queen of the meadow, wild hoarhound, avensroot, pennyroyal, liverwort, hop, roundwood, elecompane, blue flag, dandelion, motherwort, lobelia, peppermint, spearmint, catnip, woodsorrel, garget, broad-leaved dock, elder, bloodroot, goldenrod, tansy, snake root, ginseng, maidenhair, hardhack, addertongue, sweet cicely, and many others.

The horticultural products are the apple, plum, pear, peach, and grape.

* The saccharine qualities of the rock maple seem to have been well known to the Indians, for old Father R  le wrote, while in Norridgewock, that he prevented the insipidity of his dish of boiled corn, "by adding sugar, made by the women in the spring, who boiled down the sap of the maple, which they collected in bark troughs, as it flowed from incisions made in the trunk of the tree."

† Williamson relates (Hist. Maine) that a pine was cut down in Norridgewock one hundred and fifty-four feet in height, and four and a half feet in diameter at the base.

The most important culinary plants, roots and herbs are anise, artichoke, bean, beet, caraway, blackberry, currant, carrot, hop, mustard, onion, pea, pepper, sage, cabbage, turnip, cranberry, &c. The common plants usually found in these latitudes abound. Besides these are large numbers of floral plants, &c., and many splendid forests, most of which are of the rock or sugar maple.

There were formerly bears,* raccoons,* wolverines, beavers, muskrats,* catamounts, wild-cats, black cats, moose,* deer,* caribous, foxes,* wolves, hares,* rabbits,* moles,* mice,* porcupines,* rats,* skunks,* ermines, martins, minks,* otters, weasels,* and woodchucks.* Those birds, insects and fish, usually found in these northern latitudes, are yet found. Those marked thus (*) are still met with.

The Kennebec river is one hundred and seventy miles in length, and has its source in Moosehead lake. Its principal branches are the Dead river, Seven-mile brook, Sandy river, Wesserrunsicke, Seabasticook, Cobbosseecontee, and Androscoggin. Its general course is southerly into the Atlantic ocean. It waters a beautiful region, appropriately styled the "Garden of Maine." The Kennebec is usually calm and placid, though there are falls and rapids along its entire course. The water at the outlet falls over a dam, artificially raised for the transportation of lumber, and then passes to "*the forks*," or junction of the Dead river and Kennebec, a distance of twenty miles; thence through a wild country fourteen miles to "*car-*

rying place rips," a half mile in length ; thence twelve miles further to Carratunk falls, between Solon and Embden. The river, which is generally about thirty rods wide in this vicinity, here narrows to forty feet, and is precipitated over a ledge, forming a beautiful cataract. From this place to Norridgewock falls, the distance is fourteen miles. These falls are usually called rips, as are the "Bomazeen rips, just above the village of Norridgewock." The river at the falls and village is fordable in dry seasons. The beautiful fall at Skowhegan will be found elsewhere described. Taconnet falls at Waterville, and the artificial fall at Augusta, are the principal interruptions to the otherwise calm course of the river. It waters a beautiful and fruitful country, peopled by a hardy, enterprising and virtuous people.

Moosehead lake is the largest body of fresh water in New England. It is forty miles in length, and from ten to fifteen wide, in some places, and contains a large number of islands. Deer island contains two thousand, and Sugar island seven thousand acres, and the rest are smaller. It is one of the most charming places in New England, and is destined to be a great place of resort. The surrounding mountains, the islands, the immense trout, the moose, deer and other animals, and the other attractions, will soon be known, and the steamboat which at present plies the waters will be in constant demand. As the woods are cleared up, the black flies and other insects, which are so troublesome now, will disappear. June or Sep-

tember are the proper months in which to visit the lake at present. It is now visited by lumbermen principally, who, in the winter, cut down the trees on the shores of the lake and its tributaries, which, in the succeeding spring freshets, they run down the Kennebec, while in the following summer they explore the forests for new spots for the labors of another winter. There are several kinds of fish, among which are trout, frequently found weighing twenty-five pounds. There are also small lobsters found. Its Indian name was *Cerbern*, signifying Great Waters.*

The head waters of the Kennebec, Penobscot, Androscoggin, and St. Johns are all within a few rods of each other, though they pursue such different routes, and water widely apart realms, subject to different rulers. James Stackpole, of Norridgewock, informs me that he has been lumbering on the Kennebec, while he has, for the sake of convenience, watered his cattle in the Penobscot. There is said to be a place where a man can lie with his feet in the head waters of the Androscoggin, and drink out of a spring which passes into the Kennebec.

The following description was furnished by Dr. John S. Lynde, and it will be gladly perused by all who are acquainted with the scientific as well as poetic character of his pen.

"Few localities offer more interesting considerations to the geologist, than the town of

* Governor of Penobscot, via Rev. O. H. Johnson.

Norridgewock and its environs. Most of the soil on the Kennebec is alluvial, but the high lands are mostly primitive.

“There are no precipices and lofty mountains now to show the primeval work of creation, but the geologist can plainly see, that they once were here ; for the landscape far around declares, that on it rocks have been rent asunder, barriers of tremendous waters broken through, and mountains not only uplifted from the deep, but overturned, and their fragments scattered like chaff before the wind.

“There is geological evidence that Dodlean Hill and Bare Hill, in this town, and Mount Tom in Smithfield, were once lofty mountains of granite ; but, at a remote epoch, their summits were torn away by some awful cataclysm, sweeping in turbulent billows from the north towards the south, and strewing on the hills as well as the valleys of Smithfield, blocks of granite, of all sizes, from one pound to a thousand tons.

“Dodlean Hill, situated about two miles from the village, is so connected with the geology of this vicinity, that it deserves to be mentioned. Its north-eastern side is only a regular acclivity, but as you reach the summit, you will find it a hill of solid granite, highly useful and inexhaustible. Its escarpment, or steep side, is on its south-west part, and is about two hundred and fifty feet from the smiling valley below. The view from this station in summer is beautiful, picturesque, and enchanting. You can see in the north the two romantic villages

of Norridgewock, situated on both banks of the river, and all the adjacent scenery, with its thousand-tinted foliage. Paradise, at its creation, could look no fairer than the champaign around you. In your front, you will observe Mount Tom, shaded with evergreen and maple, fanned by perpetual zephyrs, giving a beauty and brilliancy to the wandering eye. On your left, several miles distant, will glitter and expand two beautiful sheets of water, called East and North Ponds; and on your right, Mount Abraham and Mount Bigelow, forty miles in the north, with all the wild and sylvan landscape intervening, will also captivate your vision.

“Limestone, and its associates, may be considered the real base rock of this vicinity; but granite almost everywhere overlays it. The limestone, from its parallel arrangement, demonstrates that it must have been formed under water, by deposition *from* the surface downwards; whereas the whole character of the granite rocks equally prove that they must have come *to* the surface from the interior of the earth, by volcanic power, after the deposition of the limestone. We must therefore infer that the sedimentary deposits, or limerocks, have been upheaved at an elevation of about 70 deg. by the granite rocks; and also that the latter were made by *fire*, and the former by *water*.”

HISTORY OF CANAAN.

As early as 1607, A. D., an attempt was made by the English to settle on the Kennebec river.* The colonists, after remaining about a year, and experiencing many hardships, relinquished their undertaking. Different parts of the State were visited by both French and English voyagers from that time, until about 1623, when the first permanent settlements were made around the mouth of the river, and at Sagadahock.† A patent for the exclusive trade of the Kennebec was granted by the Plymouth Council, in the year 1627, and in 1628 a trading house was erected at or near Merry-meeting bay.‡

In 1629, a grant of land was made to New Plymouth, of the Plymouth or Kennebec Patent. This patent bore date January, 1629, and was a grant from the council of Plymouth to William Bradford and his associates, "of all that tract of land, or part of New England, in America, aforesaid, within or between, and extendeth itself from the utmost limits of Cobiseconte, alias Comaseconte, which adjoineth

* Sullivan's History of Maine, p. 170.

† Williamson, vol. i., p. 238.

‡ Ibid, 223.

to the river of Kennebec, alias Kennebekike, towards the western ocean, and a place called the falls, at Neguamkike, in America aforesaid, and the space of fifteen English miles on each side of the said river, commonly called the Kennebec river, and all the said river called Kennebec, that lies within the said limits, &c."* It was decided to reach as far north as the southern boundary of Cornville, which was originally located half a league further up than at present. The decision was made in 1757, by Messrs. Walcot, Gridley, Pratt, Worthington, and Hawley, very eminent lawyers. The north line was determined in 1648 and 1653, by deeds from the Indians, to include all the lands as far as Wesserunsicke.† The Kennebec Grant, therefore, included all the lands fifteen miles on each side of the river Kennebec, from the north line of Woolwich to half a league above the present southern boundary of Cornville. Such a grant would include the five towns sketched in this book.

The lands comprised in the above grant were purchased again of the Indians, who were the true owners of the soil, and in many cases they were bought several times.

The permanent settlements followed the river up, though their progress was very slow. In 1634, a trading house was erected at Fort Popham and at Cushnoc. The charter of the Province of Maine ‡ was granted April 3,

* 3 Greenleaf, p. 110.

† Sullivan's History of Maine, p. 118 - 170.

‡ The name of our State is said by some to have been given it as a compliment to the Queen, who inherited the province of

1639, and from this time until 1771, settlers continued to advance up the river, purchasing and occupying the lands.

The first strong garrison at any distance up the Kennebec, was at Cushnoc, at which place Dr. Noyes, in 1716, erected a stone fort of great strength, which was of much service to the settlers, hunters, and traders. When Dr. Noyes died, in 1721, it was abandoned, and was entirely demolished in Lovewell's war, by the Indians. From this period the settlers along the Kennebec were very few, and it was not until about the year 1754,* that much progress was made in peopling this vast wilderness. At that time Fort Halifax was built at Taconnet, and Fort Western at Augusta. Slowly the tide of emigration followed the Kennebec, and although an occasional hunter, or trapper, visited these regions after game or furs, or an explorer, on the lookout for soil, the first serious effort at settling either of the five towns herein spoken of, was made in the year 1771.

The Kennebec Company had granted a strip of land to Sir Thomas Temple, consisting of several thousand acres, reaching through a part of Fairfield, Canaan, Norridgewock, and Starks. This land struck the Kennebec river on the north side, and was about a mile in width from the river. This, with other land, was bought by John Nelson, of the Island of Granada, and

Maine, in France. Others say, it was because it laid so much on the sea or *main*; — "the main," "the meyne," &c., is common in ancient authors. — *Sullivan* and *Williamson*.

* Two men were killed by the Indians in 1756, which were the last outrages committed by the Aborigines on the river.

was surveyed by John McKechnie, who drew a plan, dated November 7, 1769. In this lot, the Company, with a view to the settlement of the country, and the elevation of the price of neighboring lands, reserved 1780 $\frac{1}{4}$ acres, which were given away to actual settlers. At the death of Nelson the land was sold by his administrator, and the purchaser was Jonathan Palmer, of Wakefield, New Hampshire. The entire strip was about a mile in width, passing in a north-westerly direction through the plantations, striking the river at the great bow on which is located the village of South Norridgewock, excluding that and most of the soil on the river in Norridgewock and Canaan, which, as was stated above, was reserved to be given to actual settlers. *

The Grants were worded somewhat like the following, which is extracted from the first deed given to Mr. Waugh, the first settler on Sandy river. It is dated February 17, 1781, seven years after the farm was settled. "Granted and assigned to James Waugh, of a new Plantation called Norridgewalk, . . . a Lot of Land in said Plantation, containing about Two Hundred acres, lying on the Westerly side of Kennebec river, being Lott No. 86, as delineated on a plan, made by Thomas Farrington, Surveyor, dated the Twentieth day of July, 1774, . . . that the said James Waugh build an house, not less than Twenty feet square, and seven feet stud, clear, and bring too, fit for Tillage, five acres of Land, within three years

* Law Reports.

of the date hereof, and actually live and dwell upon the premises himself, during said term, or in case of his death, that his heirs or some person under him, &c." It was provided that he should live seven years after the three before mentioned, — work two days each year on the ministerial or church lot, for ten years, — and two days each year on the roads, until the town should be incorporated.* All mines and minerals were reserved by the company.

Those who desired grants were obliged to present a petition to the Plymouth Company like the following :—

"To the Proprietors of the Kennebeck-Purchase from the late Colony of New-Plymouth.

"GENTLEMEN,

"I the Subscriber of in the County of being desirous of settling within your Purchase, pray you would make a Grant to me and my Heirs of the Lot numbered containing Acres, situated in within your said Purchase. And I hereby engage for myself and Heirs that the Conditions of the said Grant shall be performed, viz. That a Dwelling-House shall be built on the said Lot not less than 18 Feet square, that five Acres of said Lot shall be cleared and made fit for Tillage within three Years from the Date of the Grant, and that I will dwell thereon personally during said three Years, if living, or in case of my Death, that my Heirs or some

* Original Deed.

Person under them shall dwell on said Premises during said Term ; and for the Term of seven Years more by myself or Substitute ; and as soon as said Grant shall be made out and ready to be delivered to me, I hereby promise to pay your Clerk for the Time being, *Seven Shillings* Lawful Money, for his Fee, and also *Shillings* Lawful Money, towards defreying your Expences for Surveying ; and you'll oblige your Petitioner. Dated this Day of
17 .” *

In accordance with the plans and proposals of the Plymouth Company as already related, Peter Heywood, Sen.,† an inhabitant of that part of Concord that is now Lincoln, secured about

* Printed form of Grant.

† Peter Heywood was a son of John Harwood or Heywood, who was an ensign in the famous Lovewell's fight.

“ With Lovewell brave John Harwood came,
From wife and babes 't was hard to part ;
Young Harwood took her by the hand
And bound the weeper to his heart.

“ Repress that tear, my Mary dear,
Said Harwood to his loving wife ;
It tries me hard to leave thee here,
And seek in distant woods the strife.

“ When gone, my Mary, think of me,
And pray to God that I may be
Such as one ought that lives for thee,
And come at last in victory.

“ Thus left young Harwood, babes and wife ;
With accent wild she bade adieu,
It grieved these lovers much to part,
So fond and fair, so kind and true.

six hundred acres of land on the Kennebec river, on the western shore, between two and three miles below Skowhegan falls, being the land in the neighborhood of the residence of Major Abraham Wyman. This land he placed at the disposal of Peter Heywood, Jr., his son ; and Joseph Weston of Concord, now Lincoln, procured other land in the vicinity, and in July, 1771, they left Concord for the Kennebec. The grant to the Heywoods and Weston consisted of a large lot of land on the river, in Bloomfield, with all adjacent islands. A line drawn in a south-easterly direction from the northerly intersection of Bloomfield and Norridgewock, to the south-easterly corner of Bloomfield, would enclose all the land originally granted.

According to a diary kept by Joseph Weston, he went from Concord to Lancaster, thence to

“ John Harwood died all bathed in blood,
When he had fought till set of day ;
And many more we may not name,
Fell in that bloody battle fray.

“ When news did come to Harwood's wife,
That he with Lovewell fought and died,
Far in the wilds had given his life,
Nor more would in this home abide,—

“ Such grief did seize upon her mind,
Such sorrow filled her faithful breast,
On earth she ne'er found peace again,
But followed Harwood to his rest.” *

Besides Harwood and Wyman, Daniel and Thomas Woods, Jonathan Robbins, and John Chamberlain had descendants and relatives, who settled in Norridgewock and Canaan.

* Drake, Book of Indians.

Salem, where he shipped for Seguin, and from the latter place to Dresden. Here he and his companions met the ice in the fall of 1771, and after remaining a few days, Captain Nathan Weston and others removed them to Vassalborough. From the latter place Zimri Heywood moved them to Fort Halifax, where they bought a canoe called the Rainbow, went up to Clinton, in the Spring of 1772, and thence to the place to which they had been directed by the surveyor, John Jones, or as he was generally styled, Black Jones.

At the time Heywood and Weston ascended the river, the beautiful valley of the Kennebec presented a very different aspect from that which greets the traveller of to-day. The majestic forests that have now nearly disappeared, clothed the hills and vales to the river's edge, with the exception of an occasional clearing made by the former dwellers on the soil. The birds and beasts of the untrodden wilderness, — an occasional hunter or trapper, — the white canoe and gliding form of the Red Man, alone were seen. The solemn, silent grandeur of Nature was disturbed and gradually invaded as their industrious axes let the sunlight in upon the virgin soil, which was so soon to bring forth its abundance for the sustenance of civilized man.

Weston and Heywood were the first settlers north of Winslow, excepting a few at Sebastcook. They carried from Concord twenty head of stock, and immediately on their arrival, erected their camp, which was twenty feet square,

containing one room. They went to work on their arrival, and were soon able to cut hay on Great Island, Herrin Intervale, Oakes Meadow, and the banks of Turner Brook. The islands had been cleared by the Indians, but a few years before, and they bore only a small growth of basswood, oilnut, poplar, cherry, &c. About fifteen acres were cleared on Great Island, and a small spot on the main land in Bloomfield was devoted to potatoe and corn fields, — the seed they brought from Vassalboro' with them.* With Peter Heywood, sen. and Joseph Weston, aged 46 and 40 years, were John Heywood, brother of Peter Heywood, junr., aged 23 years, Isaac Smith, aged 16 years, and Eli Weston, son of Joseph, aged 11 years. Peter Heywood, junr. came down the next year.

As these individuals were conspicuous in the early settlement of the country, the following data may be interesting: Peter Heywood,† sen. was born in Concord, Mass., April 24, 1726, and died April 3, 1803, aged 77 years; Mr. Heywood became quite eccentric in his old age. When the house was on fire he would not move until he had mated his stockings. His widow was Joseph Weston's sister, and lived to be between 90 and 100 years of age.

* Eusebius Weston and Melzar Lindsay, Esqrs., furnished many of the very interesting facts contained in this sketch of the early history of Canaan.

† "It is a singular fact, that Joseph Weston came here with seven sons and two daughters, from whom have descended in right line over six hundred, mostly of the name of Weston, while Peter Heywood came with three sons and two daughters, and soon after his brother Oliver, with three sons and four daughters, and though their descendants are somewhat extended, but one of the name of Heywood remains." — *Eusebius Weston, Esq.*

After being nearly blind, her sight so far returned that she could read very fine Bible print. She died in Palmyra. Joseph Weston* was born March 7, 1732, and died October 16, 1775, aged 43, of a violent cold and fever, which he took in accompanying Arnold's expedition up the Kennebec. Peter Heywood, junr., was born March 28, 1751, and was thrown from his carriage, in Norridgewock, and died July 17, 1822. John Heywood was born in 1759. He soon returned to Concord. Isaac Smith was born in 1756.

The children of Joseph Weston were Samuel and Joseph, twins, born January 17, 1757. Samuel † died June 7, 1802, aged 45; Joseph died March 22, 1838, aged 81; John, born July 19, 1758, died November 12, 1842, aged 84; Eli, born July 4, 1760, died October 14, 1846, aged 86; William, born November 11, 1763, died December 29, 1840, aged 77; Benjamin, born February 3, 1765, now living in Madison, aged 84; Eunice, born August 25, 1766, died August 12, 1779, aged 13; Hannah, born February 23, 1768, died February 11, 1800, aged 32; she married N. Parkman; Stephen, born September 15, 1770, died May 31, ‡ 1847, aged 77. §

* Eunice, his wife, was born in 1735, and died Nov. 8, 1822, aged 87 years.

† "Squire Weston" was a very active, energetic man, and stood conspicuous in the early annals of Canaan. He filled many offices, and died much lamented and regretted.

‡ The very day on which died Daniel O'Connell and Dr. Chalmers.

§ Collected from gravestones, family registers, &c., aided by Eusebius Weston, Esq.

The children of Peter Heywood, sen., were Peter, junr., born in Concord, in 1752, died by being thrown from a carriage while descending a hill near Sawtelle's fulling-mill, Norridge-wock, in July, 1822; Sarah, born in 1754, married Oliver Wilson, of Starks; Asa, born in 1756, died young; Hannah, born in 1758, and married Isaac Smith. Peter Heywood, junr., and Isaac Smith were the first two white men that ever passed a winter on the Kennebec river, above Taconnet Falls.*

After haying was over, Joseph Weston and John Heywood made an agreement to go back to Massachusetts, and bring down Joseph Weston's family. They started in September, 1772, leaving Peter Heywood and Eli and Isaac to finish sowing the winter rye, and harvesting the potatoes. One week after, Heywood became homesick, and left the boys to finish the work. About that time came John Hale from Sebacicook. He settled on the farm now occupied by Dea. Thos. Pratt. The boys obtained the assistance of Hale to sow their grain, by giving him four days of their labor to one of his. After working a few days Hale left, and the boys, aged 16 and 11, finished sowing the grain, and wintered in their cabin, seventeen miles from any settlers! As soon as a portion of the rye was sown, a rain came on, and it sprouted without being harrowed, and yielded finely. This was the first grain ever sowed in Canaan. Finding that the moose had

* Melzar Lindsay, Esq.

destroyed their haystacks, they let their cow to Joel Crosby, at Clinton, for the milk she would give through the winter.

At the time the town was settled, there were a few Indians within its limits, and they had a current tradition, that some years previous, a great freshet overflowed all the islands and intervalles, and drowned large numbers of the Indians. Near the landing at Herrin's Ferry, there is a mound several rods in diameter, and several feet high. It is composed of gravel and sand, resting on the common soil. It indicates a great freshet at some period previous to the settlement of the country, and seems to corroborate the Indian tradition. Soon after, the tradition declares that the small pox took off a large number, and the rest emigrated up the river, probably to Canada.

When Arnold passed up the river, Joseph Weston went to aid him in transporting his baggage across the great carrying place, and on his return he took cold, and died in a few days. He left a family of nine children, who have branched out numerously and respectably. His widow married Colonel John Moor, sen., in 1779.

In the autumn of 1772, came John Oakes, with several sons, to "spy out the land." He settled on the farm occupied by George Lane, opposite Great Island. Oakes Island was given to him by the Heywoods and Westons.

His son Solomon is in Ohio; Abel is in Dover; Levi is dead; and William is in Sangerville. Oakes was out in the French war, and

was engaged with Wolfe, on the plains of Abraham. He was a skilful mechanic, and was employed to make the coffin in which the brave General Wolfe was buried. He died in Canaan, in 1788. William was born soon after the arrival of his father in Canaan. He was, according to some citizens, the first white child born in Canaan, and is now an aged Baptist clergyman. He was deposed from the ministry at one time, for alleged immorality, but was again restored. He was ordained at Canaan, in 1815.

Isaac Smith came in 1773. He settled near Wesserrunsett. Abraham, his son, was born soon after, and was probably the first white child born in Canaan. The palm rests between Abraham Smith and William Oakes. There were but a few days between their births.

Jeremiah Pease settled in 1773, on the Her-
rin Farm. He did not remain long. Mordecai Moore came in 1774, and worked awhile, but soon went to Clinton. He died in Clinton, in August, 1840, aged 103 years.

Seth Wyman came in 1773. He was unmarried, and settled near Heywood's location, on a farm now occupied by Dea. James Cleveland.

Joel Crosby came up from Seabasticook in 1773, to assist Weston, Heywood and Oakes in erecting a mill on Skowhegan Island. He afterward went up to Starks, and seems to have been the principal mill-wright in the vicinity. He died in 1775.

Dea. John White settled with his family in

the Spring of 1773. He came first, alone, in the Summer of 1772. He settled where his grandson Solomon now lives.

Jonas Parlin, an elder brother of Nathan, came in 1774. He settled near Skowhegan village.

Daniel Steward settled in 1775, on one of the "back farms" in Bloomfield.

Solomon, Phineas, and Dea. William, uncles of Daniel, came soon after, say in 1776.

In 1775, Isaac Smith, Joseph and Eli Weston, Mordecai Moor, and several others, volunteered to enter the Revolutionary army, but Joseph Weston was the only one who went.

Joseph Cleveland came in 1777-8, and lived in Bloomfield village.

Ephraim Brown came in 1774. He "worked in the mill above the present village, and camped near by. An Indian named Sabbatis lurked about their camp, till, finding an opportunity, in the absence of Brown, he stole from Brown's chest. He was seized, and his hands tied behind him with a silk handkerchief, and he was put into Brown's keeping and taken to the house of the Senior Peter Heywood, Esq., for trial. Sabbatis contrived to get at a scythe which hung in the snath across the fence, and cut his bands, and took an opportunity, while Brown was unsuspecting of danger, to attempt his death by wringing his neck in savage style. Brown discovered his aim in season to seize him, and though a very athletic Indian, threw him and sprang to the kitchen for the "ready gun," while Sabbatis tried to escape his almost

inevitable fate. Brown's charge entered the vitals of the Indian, notwithstanding which he jumped over two fences and on the third, from which he fell dead. Brown considered himself unsafe, and moved to New Hampshire; where he was found in a saw-mill by an Indian. But he got notice by a friend of whom the Indian enquired for him, and setting his hat and coat in such a manner as to deceive him, retired to a pile of boards, and waited till the Indian's gun cracked; he then opened his fire with sure and deadly effect. Report says, that in two other instances he was obliged to kill one or more in self-defence; yet he lived to a good old age, and died an honest death. This Sabbatis was buried on the land now owned by Mr. Joel Leighton, — then owned by Mr. Heywood. The river at one time made an advance upon his resting-place, and left his bones to whiten on the bank." — *Eusebius Weston, Esq.*

In 1776, Joseph Weston and Oliver Wilson wished to go down to Pownalboro' to transact some business, and Isaac Smith thought he would accompany them a short distance. They were very much afraid that Indians in the British interest might be prowling about, and for fear of unnecessary alarm, as well as to have a certain sign of the presence of Indians, it was agreed on parting that neither should fire a gun, unless an Indian was seen. Smith, who was quite a hunter, had scarcely left his companions, when he saw a bear. Forgetting his promise, he saluted Master Bruin with the

contents of his gun. The report so alarmed Weston and Wilson that they made all expedition for Pownalboro', and scarcely stopped for breath until they reached the place of their destination. The alarm was given, and General Lithgow called out the regiment to resist the supposed enemy.

In the year 1777, the house in which Mr. Peter Heywood lived, situated near the residence of Major Abram Wyman, in Bloomfield, was picketed as a fort. It was never found necessary to use it, as the Indians were peaceable. On the occasion just referred to, all of the settlers were alarmed, and retreated to Great Island, but the Indians, of whom they stood in fear, did not attempt to molest them. It is very doubtful whether they had any such intentions at any time, but the lonely situation of the first settlers naturally excited their fears. They endured and suffered much, and were not able to know what unseen foes lurked around them.

Dea. Solomon Clarke came in 177-, and settled on land since occupied by Hon. Bryce McLellan, and now by Mr. Samuel Hight. He planted the first orchard in Canaan.

The territory of Canaan was surveyed by John Jones, Esq., in 1779. The settlers styled their plantation at first, in honor of the oldest man and most prominent settler — Heywoodstown; but for some unknown reason it was soon afterward changed to the Plantation of Wesserunsett. Both of these names were regarded as being too long to speak or to write,

and in selecting the name ultimately chosen, two considerations ruled. The religious character and habits of thought of the primitive settlers, and the level beauty, rich fertility, and charming appearance everywhere visible, — bearing a faint resemblance to those “sweet fields arrayed in living green,” which they saw at the end of life’s pilgrimage, — induced them to call their beautiful possessions, Canaan.

Soon after the settlement was made, twenty-six active and enterprising young men saw and coveted the territory, and petitioned the Plymouth Company against the actual settlers. Heywood prosecuted them, and they were obliged to withdraw ignominiously.

In the spring of 1781, a tax was laid on the people of Winslow and on “all adjacents.” Winslow was, at that time, the last town; it was incorporated in the year 1771, and included Waterville. It has been peopled since 1754; eleven families having commenced a settlement at that time, though the township was not granted until 1766. The town was divided by the erection of Waterville, June 23, 1802. Clinton was not a town until 1795, seven years after Canaan. The names marked Clinton refer to those who were settlers in 1781 between Canaan and Winslow. The Winslow names are marked W. The rest will be explained hereafter. Several who at this time were in Clinton and Winslow, afterward became citizens of Canaan and Norridgewock.

"An assessment of the polls and Real & Personal Estates of the inhabitants of the Town of Winslow & also the Nonresident Proprietors Land Lying in said Town & also the Polls of the adjacents being a tax of one Hundred & Seventy five Pounds Eleven shillings and Eleven pence Laid on said Town by the General Court of the Commonwealth of Massachusetts begun & held at Boston on wednesday the 25th day of october A D 1780 & Continued by adjournment to the 11th day of April A D 1781.

		No. Polls.	Sum on each Poll.			Real Estate.			Personal Estate.		
			£	s.	d.	£	s.	d.	£	s.	d.
Joseph Carter	W.	1	11	11					6	1	
Nathaniel Carter	W.	1	11	11		10	0		4	9	
Joseph Richardson	W.	1	11	11		15	0		7	9	
Benet Woods	W.	1	11	11		18	0		5	0	
Nath ^l Evins	W.	1	11	11						6	
John Cole	W.	1	11	11						6	
Manuel Smith	W.	1	11	11		15	0		7	6	
Solomon Parker	W.	1	11	11		16	0		8	1	
Asa Parker	W.	1	11	11							
Jesse Davis	W.	1	11	11		12	0		6	1	
James Pinkham	W.	1	11	11						4	
Samuel Reed	W.	2	1	3	10	15	0		5	8	
Francis Dudley	W.	1	11	11		16	0		6	4	
Will ^m Angow	W.	1	11	11						4	
Simeon Tozer	W.	1	11	11							
John Simson	W.	2	1	3	10	10	0		9	0	
John McKechnie (1)	W.	2	1	3	10	10	0		13	4	
Randolph Fritch	W.	1	11	11		8	0		4	0	
John Kule	W.	1	11	11					1	6	
Timothy Hudson	W.	1	11	11		8	0		3	11	
David Pattee	W.	1	11	11					7	7	
Will ^m Shenehen	W.	1	11	11		7	0		6		
David Webb	W.	1	11	11		9	0		6	0	
Jonathan Soul	W.	1	11	11		2	0		1	6	
Tho ^s Lewis	W.	1	11	11		4	0		8	0	
Eliab Smith	W.	1	11	11		4	0		1	10	
Edward Blanchard	W.	1	11	11		7	0		5	10	
Nath ^l Low	W.	1	11	11		6	0		4	10	

		No. Polls.	Sum on each Poll.			Real Estate.			Personal Estate.		
			£	s.	d.	£	s.	d.	£	s.	d.
Jabez Lewis	W.	1		11	11					5	7
James Cromett	W.	1		11	11					3	10
Nathan Burton	W.	1		11	11					1	0
Will ^m Huston	W.	2	1	3	10	1	10	0		6	8
James Huston	W.	1		11	11					1	3
Nathan Dexter	W.	1		11	11						
Timothy Heald (2)	W.	1		11	11	1	0	0		7	0
John McGraugh	W.	1		11	11	10	0			3	6
Josiah Brewer Esq ^r	W.	1		11	11					1	8
Andrew Gillman	W.	1		11	11						
Will ^m Wyman	W.	2	1	3	10	7	0			2	4
Willard Spalding	W.	1		11	11	9	0			4	7
John Spalding	W.	1		11	11	9	0			4	4
Benj ^a Runnels	W.	1		11	11	14	0			9	2
Benj ^a Hartford	W.	1		11	11						
John Humes	W.	1		11	11	4	0				
Ephraim Osborn	W.	1		11	11	15				8	8
Ephraim Willson	W.	1		11	11					1	4
Thomas Gullifar	W.	1		11	11	6				3	2
Ezek. Pattee Esq ^r (3)	W.	3	1	15	9	2	0		1	4	1
Asa Phillips	W.	1		11	11	16				7	7
Jonathan Low	W.	1		11	11						
Tho ^s Parker (4)	W.	1		11	11	14	0			7	4
William Bradford	W.	1		11	11						
Isaac Bradford	W.	1		11	11						
Michal Thornton	W.	1		11	11						
William Thornton	W.	1		11	11						
James Stackpole	W.					1	10				
Daniel Spring	W.					12	3				
Hezekiah Straton	W.	1		11	11	1	0	0		11	4
James Collar	W.	1		11	11	12	0			5	8
Costalow	W.					12	2				
Jonah Crosby	W.	2	1	3	10	1	10	0	1	1	2
Thomas Smiley	W.	1		11	11						4
Will ^m Richardson	W.	2	1	3	10	2	6	0	1	6	0
Andrew Richardson	W.	1		11	11						
Ebene ^r Heald (5)	W.	1		11	11	1	0	0			
Zimri Haywood (6)	W.	2	1	3	10	2	0	0		13	6

Sixty-six tax payers resident in Winslow in 1781.

Assessment Laid on the Polls of the Adjacents.

	No. Polls.	Sum on each Poll.			No. Polls.	Sum on each Poll.	
		s.	d.			s.	d.
<i>Clinton.</i>							
Jonathan Philbrooks	1	11	11	Silas Wood	1	11	11
Isaac Spencer	1	11	11	Will ^m Fletcher	1	11	11
Silas Baron	1	11	11	Oliver Willson (16)	1	11	11
Bartholamy Fewlar	1	11	11	Stephen Partridge (17)	1	11	11
Lawarance Costagan	1	11	11	Nathan Parling	1	11	11
Henry McKeney	1	11	11	Seth* Keith (18)	1	11	11
Michal Thornton	1	11	11	Ruel Keith (18)	1	11	11
James Thomson	1	11	11	Jonathan Keith (18)	1	11	11
Charles Brown	1	11	11	Benj ⁿ Hilton (19)	1	11	11
Ezekiel Brown	1	11	11	James Brown (20)	1	11	11
Roger Chase	1	11	11	Sylvanus Sawyer	1	11	11
Geo. Fitzgerald	1	11	11	Luke Sawyer	1	11	11
Barz ^l Kendall	1	11	11	John Heald	1	11	11
Abiathar Kendall	1	11	11	John Lawton	1	11	11
Daniel Spencer	1	11	11	James Waugh	1	11	11
Frederick Jerikens	1	11	11	Thomas Waugh	1	11	11
James Marbone	1	11	11	George Gray	1	11	11
John Speria	1	11	11	Benj ⁿ Thomson (21)	1	11	11
Pratt	1	11	11	Tim ^o Heald	2 1/2	3s.	10d.
Parker	1	11	11	Peter Farnsworth (22)	1	11	11
Modica Moore (7)	1	11	11	David Lancaster (23)	1	11	11
Samuel Varnum	1	11	11	<i>Canaan.</i>			
Solomon Whidden (8)	1	11	11	John Wesson	1	11	11
Varnum Chase	1	11	11	Daniel Smith (24)	1	11	11
Mathew Chase	1	11	11	John Emery	1	11	11
Beriah Brown	1	11	11	Edw ^d Hartwell (25)	1	11	11
John Burtil	1	11	11	Solomon Steward	1	11	11
<i>Canaan.</i>				Josiah Goodridge (26)	1	11	11
Willard Sears (9)	1	11	11	<i>Norridgewock.</i>			
John Oaks (10)	1	11	11	Daniel Steward (27)	1	11	11
James Turner (11)	1	11	11	<i>Canaan.</i>			
Peter Haywood	1	11	11	Samuel Steward	1	11	11
Asa Haywood	1	11	11	John Emery (28)	1	11	11
John Moore (12)	1	11	11	Samuel Emery	1	11	11
<i>Norridgewock</i>				Joseph Emery	1	11	11
Jonas Parling	1	11	11	Peter Haywood, Jr	1	11	11
Eleazer Spalding	1	11	11	Joseph Wesson	1	11	11
Eleazer Spalding Jr.	1	11	11	Eli Wesson	1	11	11
Josiah Spalding	1	11	11	Sam ^l Wesson	1	11	11
Jonas Tarbell (13)	1	11	11	Phinebas Steward	2 1/2	3s.	10d.
Will ^m Spalding	1	11	11	John White	1	11	11
Joseph Savage (14)	1	11	11	Levi Powars (29)	1	11	11
Josiah Warren (15)	1	11	11	John Tozer	1	11	11
Obadiah Witherell	1	11	11	Elias Tozer	1	11	11
Ephraim Brown	1	11	11	Jeremiah Tozer	1	11	11
John Clark	1	11	11	Seth Wyman	1	11	11
Oliver Wood	1	11	11	Isaac Smith	1	11	11
				Jonathan Tozer	1	11	11

* Scotland, not Seth.

	No. Polls	s.	d.	Sum on each Poll.		No. Polls	s.	d.	Sum on each Poll.
Jonathan Emery	1	11	11		<i>Fairfield.</i>				
Silas Warner	1	11	11		David Emery	1	11	11	
Adam Cason	1	11	11		Benja ^a Noble	1	11	11	
Joseph Lancaster	1	11	11		Ezra Towns	1	11	11	
<i>Norridgewock.</i>					<i>New Portland.</i>				
Eph ^m Chamberlin *	1	11	11		Joseph Cragin	1	11	11	
Nath ^l Chamberlin *	1	11	11		Joseph Chirchel	1	11	11	
Robert Whittem (30)	1	11	11						

Those who owned land in these towns and plantations in 1781, but who did not live on their possessions, may be ascertained from the following "assessment laid on the Nonresident Proprietors lands."

	£	s.	d.		£	s.	d.
Sir William Baker	2	10	0	Fox & Fowl	0	16	8
Gamaliel Bradford	1	13	4	James Pitts or heir	0	16	8
Isaac Winslow	1	13	4	Lot No 92	0	16	8
William Taylor	2	7	10	Lot No 89 & 83	1	13	4
Daniel Howard	1	13	4	Benja ^a Hollowell	1	0	0
Isaac Warren	1	13	4	the Kennebeck Prop ^a	1	13	4
James Otis Esq ^r	1	13	4	the Kennebeck Prop ^a	0	13	4
William Lithgew Esq ^r	2	0	0	a lot of Land lying near Fort Hal-			
John Hancock Gov ^r	0	16	8	ifax known by the name of Doct ^r			
Florentas Vassell	0	16	8	Sylvester Gardiner	1	0	0

Given under our hand this tenth day of october A D 1781.

{ ZIMRI HAYWOOD } assessors
 { SOLOMON PARKER } of
 { DAVID WEBB } Winslow

NOTES TO THE FOREGOING TABLE.

(1.) First surveyor of Norridgewock and Starks, in 1769. (2.) Eld-est son of John. (3.) One of the first settlers. (4.) Ibid. Thomas Parker's daughter Betsey was the first white child born in Winslow. She was born March 16, 1759. (5.) Son of John Heald. (6.) Winslow was first represented by Zimri Heywood, 1782. (7.) Mordecai Moore afterwards settled in Canaan. (8.) Lived in Clinton, but afterwards settled in Canaan. (9.) Settled about a mile below the falls in Skowhegan. (10.) John, should be Jonathan; he settled about a mile below Skowhegan falls. (11.) Settled on the first lot below the Wesserrunsett. (12.) First settled in Canaan, then in Norridgewock, then Anson, where he died. (13.) Settled in the Nutting neighborhood. (14.) Near Anson. (15.) Josiah Warren, from Pepperell, set-

* Settled where the Nuttings live—did not remain.

tled on the George Warren farm. (16.) First settled in Norridgewock; afterwards, near the mouth of Sandy river in Starks. (17.) Settled on Wilson's first lot. (18.) Settled near Bomazeen river. (19.) Settled in Starks, adjoining Oliver Wilson's lot. (20.) First located where Mr. John Wood lives, but soon went to Clinton. (21.) Settled on land now occupied by Mr. Joseph Savage. (22.) Settled where Mr. William Farnsworth now lives. (23.) Settled where Dea. Morse now lives. (24.) Settled on land now owned by Maj. Joseph Webb. (25.) Settled near Daniel Smith. (26.) Settled in Canaan, but soon went to Bingham. (27.) Settled where Col. J. G. Neil lives—then the last lot in Norridgewock. (28.) Where Ezekiel Durrill now lives. (29.) Where Francis W. Swan now lives. (30.) Settled near Moriah Gould's first settlement.

About the year 1783, Isaac Smith and Samuel Walton went after a load of moose-beef they had captured, and took their hand-sleds to transport it home. They returned with their loads as far as the mouth of the Wesserrunsett, when Walton declared that he should haul his load far enough to get it out of the way of Myrick's dogs, when he should leave it. Smith endeavored in vain to persuade him to go home with him. He left his companion, and soon after his sled, and went up as far as to cross the brook in Skowhegan village, within a hundred rods of home; but fatigued with travel and benumbed with cold, he wandered from his path, and was found the next day, frozen to death. He had several times taken off his snow-shoes. He left a wife, who was a daughter of Colonel John Moore, and one child.

The plantation of Canaan kept a sort of record previous to its incorporation, commencing as early as 1783. There are some events worthy of note. The warrants were dated "Howard's Town or Canaan," and the meetings were held in Peter Heywood's house. The

first regularly elected officers of the plantation were chosen March 15, 1784, and were John White, Moderator; Samuel Weston, Clerk; Solomon Clark, William Steward, Robert Hood, Assessors; Seth Wyman,* Peter Heywood, Collectors; Joseph Weston, Treasurer; Phineas Steward, Daniel Smith, "to notify the inhabitants who live on the river, to work on

* Seth Wyman was a son of Seth, who was first lieutenant in Lovewell's fight. He shot the first Indian in that engagement.

" Seth Wyman who in Woburn lived,
A marksman he of courage true;
Shot the first Indian whom they saw,—
Sheer thro' his heart the bullet flew.

" The savage had been seeking game,
Two guns and eke a knife he bore,
And two black ducks were in his hand;
He shrieked and fell to rise no more.

" Good heavens ! they dance the powow dance,
What horrid yells the forest fill;
The grim bear crouches in his den;
The eagle seeks the distant hill.

" 'What means this dance, this powow dance?'
Stern Wyman said; with wond'rous art,
He crept full near, his rifle aimed,
And shot the leader through the heart."

A song composed the year of the fight thus speaks of Wyman. After Lovewell fell, and the whites retreated, they

" Wyman captain made,
Who shot the old chief Paugus, which did the foe defeat,
Then set his men in order, and brought off the retreat,
And braving many dangers, and hardships on the way,
They safe arrived at Dunstable, the thirteenth day of May."

The General Court presented Wyman with a silver-hilted sword, and a captain's commission, for his heroic conduct. The military spirit seems to have descended to the present generations. It should be observed, that Chamberlin has generally had the credit of shooting Paugus. Chamberlin's descendants settled in Canaan and Starks.

the highway division at Mr. Isaac Smith's;" and William Steward, "to notify those who live on the middle road;" and Samuel Emery, "those who live on the third range of lotts:" Solomon Clark, Solomon Steward, Surveyors of Lumber.

September 1, 1784, it was voted not to petition the General Court for incorporation. This vote, however, was reversed the next month, and in November, a petition for incorporation was drawn up, and the boundaries are thus recorded: "Beginning on the river, the south line of F 2, and following said line until a N. N. E. course shall strike the upper corner of this Plantation, and then following Down the River to Scowhegan Falls, thence to Norridge-walk north line, thence east on sd. line untill a South Course strike the South line H. 1, five miles from the River, and then following sd. line to the River, and thence to the first-mentioned Bounds." Dr. Whitaker* was appointed agent to transact any proper business connected with the petition. The Doctor seems to have transacted most of the public business of the plantation for several years.

June 1, 1786, Peter Heywood was chosen a delegate to Portland, to attend the convention held June 3, 1787, to consider the question of "separation." He was unable to attend, and it was voted in August to send the opinion of the plantation in writing. December 15, 1786, however, Dr. Whitaker was chosen delegate,

* See "Ecclesiastical."

and Samuel Weston substitute. Gideon Parkman contributed \$7 towards his expenses, and William Steward, Joshua Goodridge, Isaac Smith, John Emery, John Weston, contributed one half bushel of rye each; Perley Rogers one fourth bushel of rye; John White, Solomon Steward, Isaac Russell, one bushel of rye; Adam Carson, Phineas Steward, Seth Wyman, Abraham Steward, William Carson, Joseph Emery, one half bushel of corn; Peter Heywood, junr., one bushel of corn; Ephraim Carson, Phineas Steward, junr., one fourth bushel of corn; Samuel Weston three fourths bushel of corn. Peter Heywood's horse was procured for the journey of the Doctor, and it was paid for thus: Samuel Steward gave a bushel of rye, Robert and Samuel Emery and William Steward gave each one day's work.

The first recorded election was held April 2, 1787, and forty-four votes were given for John Hancock for Governor, and forty-one for Samuel Thompson for County senator.

When Canaan was about being incorporated, quite a number of people, namely, nineteen settlers on the west side of the river, within its alleged limits, were desirous of belonging to Norridgewock. This the people of Canaan objected to, and as their tithes were to benefit Dr. Whittaker, he drew up, in 1786, "A Brief Narrative of the State of Canaan, showing the necessity of Incorporation, and why the town should be bounded agreeable to our Petition." He gives many shrewd reasons why the seceders should not be allowed to join Nor-

ridgewock, and it must be confessed that some of them have more of the shrewdness of the lawyer, than of the honesty of the clergyman. He describes the bounds of Canaan and Norridgewock thus: * "About fifteen years ago, Peter Heywood, Esq., and Mr. Joseph Weston applied to the Plymouth Company, who agreed to give away to settlers two small tracts of land; one on the east side of the Kennebec, in the bend of the river above Souhegan falls, to which they added one tear of lots on the west side s'd river, from the upper end of said tract, down to the upper end of the other tract, given to settlers as afores'd. This is called Norrigwalk. The other tract lies wholly on the west side, in another bend of the river, below Norrigwalk, as may be seen by the plan, and contains about 10,000 acres. On the opposite side of the river, the proprietors gave to settlers two lots, and reserved two for themselves, from the mouth of Wesserunset to the lower end of the said tract. These lots lie only on the front next the river, and these, together with the tract on the west side opposite, is called Canaan."

He argues that the nineteen joined in settling a minister over the people of Norridgewock and Canaan, in 1777, and again, in 1784,† that all public affairs in Canaan plantation had been shared by them, "even to the last plantation meeting." He contends in their behalf, that Norridgewock had no minister, and that if the nineteen settlers are allowed to go away, as

* "Brief Statement," p. 1, owned by Eusebius Weston, Esq.

† Messrs. Emerson and Whittaker.

they are more than one third of the settlers, "the residue will be utterly unable to fulfil their contract with their minister, and they must break up.

"This evil will not be removed by giving us a larger extent below, but rather increased; for what shall we have in lieu of nineteen settlers' lots, as well settled and improved as the rest of the plantation in general? Why, the compensation must be a tract of poor land down the river, five or six miles from our meeting-house, with few settlers, and which lies in the hands of the Plymouth Company, and is not likely to be settled, if it were settled, for many years. . . . In a word, should this plan take place, and the part we hear that Norrigwalk has petitioned for be set off to them, the matter is up with Canaan as a people. Besides, would it not be quite without a precedent, should the General Court cut Canaan to pieces, to gratify Norrigwalk, which lying above, may extend their bounds for miles up the river above their ancient bounds, without injuring any settlers, or discommoding any town or plantation? Why should Norrigwalk leave out at the upper end of their former bounds nine settlers, and crowd down on Canaan, to take in eighteen or nineteen, unless it be with a view to brake up this people, and root out the Gospel from among us.

"The first adventurers here, believing that God is the Governor of the World, and that it is the indispensable duty of all men to worship Him, and attend on the ordinances and institu-

tions of our common Lord and Saviour Jesus Christ, according to the Holy Scriptures, kept in view, in their settling in this wilderness, the design of settling a pious orthodox minister to preach the Gospel, and minister the ordinances of Christ among them as soon as it should be in their power. . . . The undertakers were empowered to allow none to take up any of said land, but such as they should judge would be friendly and forward to settle and support the Gospel among them, and accordingly such care has been taken that at this day there is not a single sectary among us." He then says, "How hard it must be for us to be driven back again, to be deprived of the Gospel? How affecting and afflicting to be cast back again into a state tending fast to heathenism, which we had so long lamented, and from which we have so lately emerged, and be left like the other towns and plantations for *sixty miles around us*, one only excepted,* without any preaching or public instruction!" He goes on to say that the famous nineteen petitioned with Canaan, and against Norridgewock, and that their course is unfair and dishonorable. "Surely such dark and sly designs ought not to meet the approbation of the G. Court." After enumerating other reasons, the petitioners add through their reverend organ: "All these evils we could the more easily submit to, if any great public good could arise therefrom, either to the State or to Norrigwalk. But we can conceive of no material advantage that can

* Hallowell.

accrue to them by breaking up this town, nay, they themselves, being asked can tell of none. They have no minister, *nor are ever likely to have one*, as they for nearly five years past have never hired preaching, *nor do they even desire to have it, though they might have frequent lectures without pay.*

“Surely it wears no good face to endeavor to disable the only place in these parts, for sixty miles around, Hallowell only excepted, who has a minister, while they neither have, nor are taking one step toward procuring one.

“Should the General Court countenance such conduct, and give to Norridgewalk nineteen out of fifty-four settlers’ lots, (which are all yet settled on both sides the river,) we shall be forced to conclude that they have lost all due care for the instruction and eternal happiness of their subjects. May God preserve us from the necessity of forming such a shocking, dishonoring idea of a Christian nation.” The petition is artfully drawn up, and certainly rubs hard on the good people of ancient Norridgewock.

The people of Norridgewock at this time proposed to those of Canaan that both towns should be incorporated together, but the proposition was refused. Had it been complied with, it would have made an extensive town. The reason given was, that it would “introduce the greatest confusion and contention, and ruin both places.”

The town of CANAAN, Somerset County, State of Maine, the fifty-seventh town incor-

porated in the State, lies east of the Kennebec river, forty miles north of Augusta, one hundred and three north north-east of Portland, and forty-two miles west of Bangor, and is bounded north by Skowhegan, east by Pittsfield, south by Clinton, and west by Skowhegan. It is situated in 44 deg. 40 min. north latitude. It contains an area of 15,891 acres, of which there are 500 acres covered with water; 266 occupied by roads; 2035 of waste land; 6300 of unimproved land; 2400 of wood land; 1555 of pasturage; 73 of natural meadow; 1762 of English mowing; and 1000 of tillage. The productions are generally the same as those in Norridgewock and vicinity, and the general aspect of the town is quite rough, though it presents many level plains and fertile vales. The soil is mainly a clayey loam.* The value of the real estate is \$193,807, and of all taxed property is \$214,133. There are 253 polls, 190 dwelling-houses, 175 barns, 15 stores, shops, &c., and 20 other buildings.

The town of Canaan was incorporated June 18, 1788,† and the first town meeting was held August 21, 1788. The first officers were Daniel Cony, Esq., Moderator; Samuel Weston, Town Clerk; Samuel Weston, John Fowler, and Seth Wyman, Selectmen and Assessors; Levi Powers, Constable; Joseph Weston,

* Dr. Whitaker, in arguing against the secession of certain settlers, in 1788, declared that there were about 10,000 acres of fair land, mostly on the west side, in Bloomfield, and that the capacity of Old Canaan, (which makes now three rich towns,) was very small.

† The Town Records were transcribed in 1796.

Town treasurer; Samuel Emery, Tax-gatherer; Lieut. Isaac Smith, Informer of deer and moose. Eli Weston's barn-yard was to be the pound.

In the year 1790, Samuel Weston was allowed "eighteen shillings for protracting and drawing" a plan of the old Plantation of Canaan.

The first burial ground was fenced in the year 1790.

May 2, 1791, *unanimously* voted to petition to be separated from Massachusetts. In the following year the same was tried, yeas 41, nays 0.

A pound was built in 1793. In 1795 it was voted to join the town of Winslow, in petitioning for a division of Lincoln County. The same year there were ten votes for revising the constitution, and none against it. At the same meeting it was voted to protest against the erection of a bridge at the Hook, (Hallowell) and not to object to a bridge at Fort Western, (Augusta.)

In 1797, there were thirty persons in favor of a separation, and none against it. In 1807, the vote stood yeas, 30; nays, 80.

In the year 1808, it was voted to petition the President to remove the Embargo, and in the year following, a powerful protest was sent to the general government. It was unanimously voted to petition the General Court for a division of Kennebec County, in 1809.

In 1809, 22 were for, and 31 against a division of the town.

Moose are yet occasionally found, but until 1790, they were so plenty as to be killed for the hide and tallow merely. An expert hunter, with a sharp knife, could shave the hair from the skin of a moose in fifteen minutes.

The list of the first tax-payers has been lost, and the reader who desires the names of the first inhabitants, can obtain a clew from these, the names that occur in the plantation records previous to the incorporation of Canaan, in 1798.

Peter Heywood, sen. and junr., Seth Wyman, John White, Samuel Weston, Solomon Clark, William Steward, Robert Hood, Joseph Weston, Phineas Steward, Daniel Smith, Solomon Steward, John Fowler, Isaac Smith, Isaac Russell, John Emery, Abraham Ireland, Perley Rogers, Joseph Cleveland, Hezekiah Lambert, Asa Wyman, John Pooler, William Weston, Solomon White, Oliver Trowbridge, Solomon Oakes, Edward Piper, Noah Clarke, Levi Powers, Nath'l Whitaker, Joseph Savage, Samuel Steward, Joshua Goodridge, Bryce McLellan, Eli Weston, Ebenezer Richardson, Abraham Steward, Maximilian Jewett, Christopher Webb, David Lancaster, Samuel Whitman, James Turner, John Weston, Gideon Parkman, Adam Carson, Phineas Steward, jr. William Carson, Joseph Emery, Ephraim Carson, Samuel Emery, Abiathar Kendall, Jonathan Robbins, Nathaniel Burrill, Samuel Varnum, John Oakes, Samuel Emery, Abraham Ireland, jr., William Steward, jr., Noah Clark, Amasa Steward.

There are sixty names in the above list. Dr. Whitaker, in his reasons for the incorporation of Canaan, says, "there are 54 settlers in the plantation." Several of the above were juniors, and it is probable that nearly, if not entirely all the male inhabitants of Canaan, in 1788, above eighteen years of age, are specified. Those not mentioned in the Winslow tax list, came between 1780 and 1788.

The first Postmaster in Canaan was Samuel Weston, who was appointed in 1795. He was succeeded by Eli Weston, and in 1812, General Joseph Locke was appointed.

An interesting episode is made by the "LAMBERT FRAUD," so called, one of the most surprising delusions that ever took possession of a community.

In the vicinity of the year 1800, Daniel Lambert and his son Moses lived in that part of Canaan now called Bloomfield. They were men who were not generally regarded as of ordinary powers of mind, but the sequel will show that they circumvented the most acute of their neighbors. The father and son were very poor and needy, but suddenly their fortunes began to mend. Daniel Lambert, the father, gave out, that by aid of witch-hazel rods he had discovered untold wealth. To substantiate his declaration, he produced a battered brass candlestick, brightly polished, which he declared he dug from the earth. He obtained permission to dig on the farms of his neighbors, but at length his ambition and plans extended, and he excavated in other towns. Finally, he wrought

as far north as Anson, and as far south as the mouth of the Kennebec river. He even went to the State of Rhode Island, and his pits, (which many a poor man's all fell into,) were scattered along the shores of Maine and Massachusetts. At last he declared that he had discovered the long lost treasures buried by Robert Kidd. The proofs he adduced were battered candlesticks and polished brass, which he liberally showed, and the sight seemed to inoculate the people with insanity. He declared that he had sent the gold to Philadelphia to be coined, and that when it returned he should freely scatter it among the people of this vicinity, and that they should all be rich. Hundreds of infatuated men flocked to Lambert, and urged him to accept their cattle, horses, and other effects, which he readily did, and converted them immediately into cash. Thus he seized the property of hundreds of families, and became apparently very wealthy. So extravagant and lavish did he become, that he was often known to light his pipe with valuable bank notes.

He announced that the first arrival of the coined gold might be expected September 1st, and handbills were issued, calling a meeting at Norridgewock on that day. Many of the gold-finder's victims assembled, but Daniel Lambert, as may be supposed, had fled. The bubble burst, and with it the hopes of the deluded. But those who assembled, determined not to be balked, procured a suit of clothes of Mr. John Ware, and hung their deceiver in effigy, and

then cut off his head. Probably Lambert was well satisfied with his punishment. The son, however, did not fare as well. He was arrested and imprisoned. The father afterward returned and settled a few miles above Bangor, on the Penobscot. "LAMBERT'S DAY," September 1st, was observed for several years, with a good deal of mirth.

The excitement, so universal and intense, can hardly be realized at the present day. It is still remembered as one of the most remarkable events in the history of Somerset County.

The present flourishing and active village of Canaan was commenced in the year 1803, when Jeremiah Goodwin, Thomas Chase, and Nathan Taylor (who was drowned in 1804) moved there, and began to erect mills, and lay the foundation of the present enterprising village. In the year 1805, Joseph Barrett entered the town. At that time the region round about the village was an unsettled wilderness, and bears and other wild animals were very numerous. The sheepfold and corn-field were often subjected to their visitations, and obliged to surrender a portion to their savage visitors.

The most of the early settlers of modern Canaan were those who designed to engage in the lumber business, and who were very poor and much addicted to intemperance. In process of time, Canaan rather flowed with rum and molasses than with milk and honey, and it became a by-word and a synonyme for poverty and drunkenness. Probably but few towns in

the State had so large a proportion of paupers and drunkards. Hon. Joseph Barrett estimated from the town statistics, that the people drank up the amount of the entire valuation three times in thirty years.

A most remarkable change has been effected. Canaan is now occupied by a temperate, virtuous, and industrious people, and probably is equalled by but few towns in the State for the industrial and moral enterprise of the people. The soil is very fertile, and there is as large an average of wheat raised per acre as in most towns in Maine.

The strongest opposition to the Embargo prevailed in this vicinity, and the Town drew up and transmitted to the President a petition for its removal. The petition was a well written document, and a series of resolutions, equally well constructed, were recorded on the Town Books, and unanimously adopted by the people of Canaan.

“Resolved, — That, in the opinion of the inhabitants of this town, the end of establishing the present FEDERAL GOVERNMENT was the more effectual protection of the people of the several States in their various civil rights and interests; that the Federal Constitution is to be considered as a compact between each and all the States, whereby the submission of the several States is binding so long and no longer than while the affairs of the Union are administered in strict conformity to the rules and principles set forth in that important instrument; and that it is the undoubted right of the

people to assemble together to declare their sentiments, to make known their grievances, and to demand and insist upon redress.

“Resolved, — That we view with indignation and horror the present dreadful situation in which our country has been involved by the Federal Government, — AN EMBARGO unprecedented in its nature, and perpetual in its terms, imposed on the whole of our foreign commerce by land, as well as by sea — the wasting business, interrupted, and very nigh destroyed, — all the channels of useful enterprise blocked up, — thousands of our citizens thrown out of employ and exposed to suffering and want — the produce of our farms deprived of a market, and left to perish on our hands — the usual sources of revenue dried up, and the Government reduced to the necessity of resorting to destructive loans and heavy taxes, upon our houses and lands — Vast and unusual quotas of Militia required from the States without assigning any reason — Formidable additions made and making to the standing army in a time of profound peace — Detachments of this army spread thro’ our large towns — placed under the controul of underling officers in the revenue department, and employed without the consent of the civil magistrate, in enforcing at the point of the bayonet arbitrary and unconstitutional measures — Laws passed and passing in Congress, of the most unprecedented and despotic kind, which break in upon the proceedings of the common Law courts, which tend to annihilate all State authority, and over-

turn the ancient foundations of Liberty — Our relations with foreign powers managed in a one-sided, uniform, and partial manner — The most flagitious outrages, insults, and breaches of treaty on the part of France smothered over and winked at, while the most trifling provocations on the part of Great Britain are basely exaggerated and magnified into a cause of war — All steps towards an amicable adjustment of difficulties with the latter power either studiously avoided, or taken with such evident and barefaced insincerity and duplicity as wholly to fail of their purpose — Every insidious artifice put in practice to impel the people to war with England, and a consequent alliance with the French Emperor, with whom, alliance is death, and against whom eternal War, — as is demonstrable from history, — furnishes the only means of safety.

“Resolved, — That in this perilous crisis of our national affairs, the language of private remonstrance having failed, and the General Government being fatally bent on a system of measures which tend to destroy our country, there is but one peaceable remedy left, and that is, for the State legislature, the great bulwark of our liberty, to throw themselves between the people and their oppressors, — to raise their voice against such a career of despotism, and provide that the Commonwealth receive no detriment.

“Resolved, That we are well and truly attached to the principles of the Federal Constitution, and that we will support the Union, so

long as there is any reasonable prospect that the majority in Congress may be reclaimed from their desperate purposes, and that the affairs of the Union may be restored to their usual and rightful channels.

“And Whereas—in this period of our calamity and distress, when the barriers of the Constitution are broken down, our acknowledged civil rights trampled under foot, and the hand of the spoiler pressing hard upon us, there is reason to apprehend that a highly incensed providence has averted its face from our land, and put us out of its divine protection,

“Therefore, resolved, That it is highly incumbent on towns and individuals to humble themselves before ALMIGHTY GOD, to make thankful acknowledgements for those special and remarkable interpositions of Divine Providence in times past, and fervently beseech the Throne of Grace, that as we have been so miraculously supported hitherto, we may continue to be taken by the hand, lifted up out of our present troubles, and not suffered to become slaves either to the upstart tyrant of the European world, or to the treacherous and apostate patriots of our southern States.

“Resolved, That a respectful petition, in the name of the inhabitants of this Town, be presented to the Legislature of this State, stating our grievances, and praying for protection and relief.”

Judah McLellan, James Bowen, and Josiah Locke were chosen to draft a petition.

There was a strong feeling pervading the parts of Canaan not included in Bloomfield, against the erection of the latter town, and a committee was chosen to remonstrate against the movement. The votes were all reversed, however, two months after.

The vote on the separation of Maine from Massachusetts stood, in the year 1816, ninety-three yeas, seven nays. In 1819, the vote was unanimous for a separation.*

April 5, 1819, it was voted that no persons should be allowed to carry any spirituous liquors near the place of town meetings, under a penalty of five dollars.

In the year 1822, the town of Canaan protested against the erection of the town of Skowhegan. At a subsequent meeting, in the same year, it was voted to divide the town, forty-nine to thirty-seven. In the year 1828, every man in town was field driver. In 1831, the town protested against being classed with any other town in electing representatives.

Efforts toward erecting a town-house were made in 1841; it was finished in 1844, and has since admirably answered the purposes of its erection. In 1843, it was resolved by the town, that no liquors should be sold, unless for medicinal and mechanical purposes.

The present limits of Canaan are much narrower than when they included Skowhegan and Bloomfield. The town stands high in

* In the early part of the year, but in September it was one hundred and ninety-two yeas, and sixteen nays. Wentworth Tuttle, Esq., was chosen delegate to Portland.

public estimation, and is in visible contrast with its former condition. It contains many men who labor ardently for Religion, Education, and all worthy enterprises; and is doing much for the race.

The first mill was erected on the Wesser-runsett, on the bridge near the mouth; some traces of the work are yet remaining. Joel Crosby commenced a mill on the island soon after he came. He was to have the Pratt farm, and the Solomon Steward lot, for his enterprise. The first mill afterwards became the property of Hon. Bryce McLellan, and was burnt down.

The Agricultural products for the year 1837 were 1978 bushels of corn; 4642 bushels of wheat; 155 bushels of rye; 4493 bushels of oats; 263 bushels of beans; 106 bushels of peas; 1570 bushels of barley; 36,507 bushels of potatoes; 448 bushels of turnips; 3585 bushels of apples*; 1519 tons of English hay; 59 tons of meadow hay; 4262 lbs. of wool; 135 lbs. of maple sugar; 73,326 lbs. of pork; 3600 lbs. of beef; 11,420 lbs. of butter; 1775 lbs. of cheese; 85 barrels of cider; 142 horses; 12 colts; 144 oxen; 308 cows; 317 other cattle; 1808 sheep; 372 swine.

There were 2 chaises, 60 horse-wagons, 1 grist mill, 2 saw mills, sawing 300,000 feet of boards, 1 fulling mill, dressing 3000 yards of cloth, 1 tannery, 4000 feet of granite quarried,

* There are now more apples raised, and less cider produced than formerly, in all this section of country. We have learned that apples have a better use than to "bite like a serpent, and sting like an adder."

and 200 feet dressed, \$17,200 stock in trade, \$4,973 loaned, \$8,500 bank stock; real estate valued by the Legislature in 1841, \$131,240; State valuation, 1845, \$132,075; taxable estates in 1837, \$161,736.

Since 1837 the wheat and potato crops have fallen off, — other productions have much increased. There are now 800,000 feet of boards sawed.

MODERATORS. — John White, 1784, 5, 6, 7; John Emery, 1784, 5, 8; Solomon Clark, 1785; Samuel Whitman, 1786; Samuel Weston, 1787; Perley Rogers, 1787; Levi Powers, 1788; Daniel Cony, 1788; Seth Wyman, 1788, 7, 9, 1807, 10; Eli Weston, 1789, 90, 1, 2, 3, 4, 5, 6, 7, 8, 9, 1800, 1, 2, 5, 8, 9; Peter Heywood, Jr., 1790; William Steward, 1784, 92, 3, 4; Edward Hartwell, 1794; John Smith, 1797; Bryce McLellan, 1798, 1811; Nathaniel Burrill, 1801, 3; Seth Currier, 1804, 5, 6, 7, 8, 9, 10, 12, 13, 14; John Kimball, 1811, 12, 13; Eleazar Coburn, 1813; Benjamin Shepard, 1813; James Bowen, 1814; Joseph Merrill, 1815, 16, 17, 18, 19; Nathaniel Hubbard, 1817, 18; David Kidder, 1819, 20, 21; Joseph Patten, 1822; M. P. Norton, 1819, 21, 8, 9, 37, 8; Joseph Haskell, 1814, 15, 21; Daniel Herrin, Jr., 1820, 21; Wentworth Tuttle, 1822, 5, 6, 7, 8, 34, 7; John Wyman, 1814, 16, 18, 19, 22; S. Carson, 1820, 3, 4, 6, 8, 31, 2; H. P. Hobbs, 1824, 5; Adam Powers, 1825; Joseph Morrison, 1826; Joseph Barrett, 1814; Jos. Barrett, Jr., 29, 31, 2, 3, 4, 5, 40, 1; Hiram Tuttle, 1830, 1, 4, 6, 8, 41, 6,

7; Levi Johnson, 1835, 43; John Wilshire, 1836; Thomas Atkins, 1837; David Richardson, 1838, 9, 40, 4, 5, 6, 8, 9; Hiram C. Warren, 1839, 41; Howard C. Keith, 1842; Samuel Robbins, 1845; V. R. Tuttle, 1848; George F. Gerald, 1848; Henry S. Graves, 1848.

TOWN CLERKS.—Samuel Weston, 1784, 5, 7, 8, 9, 90, 1, 2, 3, 5, 6, 7, 8, 9, 1800, 1; Perley Rogers, 1786; Solomon Clark, 1794; Bryce McLellan, 1802, 3, 4, 5, 6, 7, 8, 9; Benjamin Shepard, 1810; Eleazar Coburn, 1811, 12; Josiah Locke, 1813; Adam Powers, 1814, 15, 16, 17, 18, 19, 21, 2; Josiah Smith, 1820; Isaac Holt, 1823, 4; Oliver Hamilton, 1825; H. P. Hobbs, 1826; Levi Barrett, 1827, 9, 30; Lewis Thomas, 1828, 31, 2; Jesse Washburn, 1833, 4, 5, 6, 7, 9, 40, 1, 2, 3, 4; Thomas Atkins,* 1838; John Wilshire, 1838; William Macartney, 1845, 6, 7, 8; C. C. Wheeler, 1849.

TOWN TREASURERS.†—Joseph Weston, 1784, 5, 6, 7, 8, 9, 92, 1801, 2, 3, 4, 5, 6, 7; Peter Heywood, Jr., 1790, 1800, 1, 3, 4, 5, 6, 7, 8, 9; Benjamin Shepard, 1808, 9, 11; Eleazar Coburn, 1810; Judah McLellan, 1812, 13; John Wyman, 1814, 15; Wentworth Tuttle, 1822, 32; Daniel Herrin, Jr., 1816, 17, 18, 19, 20, 21; Joseph Barrett, 1823, 4, 5, 6, 7, 8, ‡ 43, 9; Joseph O. Scammon, 1828; Lewis Thomas, 1829; Levi Johnson, 1833, 4, 5, 41, 5; Van R. Tuttle, 1836, 7, 9, 40; Levi Barrett, 1838; Daniel Richardson, 1842, 4; Hiram Burril, 1846.

* Resigned.

† No record of 1830, 1, 47.

‡ Chosen after Scammon.

REPRESENTATIVES. — Nath'l Whitaker, 1785 ; Peter Heywood, 1786 ; Samuel Weston, 1787, 8 ; Benjamin Shepard, 1805 ; Bryce McLellan, 1806, 7, 8, 9 ; Eleazar Coburn, 1811 ; Judah McLellan, 1812 ; John Wyman, 1814, 15, 16, 19, 20 ; Joseph Ireland, 1821 ; John Brown, 1822 ; Wentworth Tuttle, 1823, 7, 31, 3, 5 ; Benjamin Eaton, 1824, 40 ; Jonas Heald, 1825 ; John S. Weymouth, 1826 ; David Kidder, 1828 ; M. P. Norton, 1829 ; Samuel Weston, 1830 ; Josiah Parlin, 1832 ; Thomas Currier, 1834 ; Silas Richardson, 1836 ; Van Ransalaer Tuttle, 1837 ; Asa N. Wyman, 1838 ; Richard Pearson, 1839 ; David Richardson, 1842 ; Robert Hunter, 1843 ; Jonathan Marden, 1844 ; Elbridge G. Morrison, 1845 ; David Martin, 1846 ; James T. Leavitt, 1847 ; Ziba Burrill, 1848.

VOTES FOR PRESIDENTIAL ELECTORS. — 1788, Washington 43 ; 1792, Washington 6 ; 1796, Federal 17, Republican 12 ; 1800, Federal ; 1804, Federal 74, Republican 11 ; 1808, Madison ; 1812, Madison 115, — 60 ; 1816, — ; 1820, Monroe, 28 ; 1824, Adams ; 1828, Adams ; 1832, Adams ; 1836, Van Buren 80, Harrison, 43 ; 1840, Van Buren 170, Harrison 103 ; 1844, Polk 165, Clay 95, Abolition 3 ; 1848, Cass 145, Taylor 67, Van Buren 30.

TAXES — 1785 TO 1849.

	Town.	Highway.	Schools.	Minister.
	£4 8s. 4d.			£80
1785				80
1786				80
1787	16	£100		80
1788				80
1789	16	100		
1790		100	30	15
1791	20	100	40	15
1792	15	100	30	
1793	15	125	150*	
1794	15	150	30	114
1795	25	150	50	114
1796	\$100	\$500	\$160	\$434
1797	160	250	600	234
1798	100	500	400	235
1799	100	400	200	234
1800	100	400	200	150
1801	150	400	400	50
1802	150	400	200	150
1803	100	500	250	100
1804	100	920	300	200
1805	200	800	400	
1806	100	1000	500	100
1807	100	1200	600	200
1808	100	1200	450	150
1809	100	1200	450	250
1810		1500	450	250
1811	150	1500	500	150
1812	200	1700	500	150
1813	150	2000	500	150
1814	350	1200	225	250
1815	20	1500	250	250
1816	150	2000	350	250

* School-houses erected this year.

	Town.	Highway.	Schools.	Minister.
1817	300	2500	400	250
1818	150	1500	500	250
1819	150	1500	500	250
1820	500	1500	500	250
1821	500	1500	300	250
1822	250	1500	600	
1823	100	900	300	
1824	125	1200	300	
1825	800*	600	355	
1826	200	1075	300	
1827	150	1000	300	
1828	250	1500	300	
1829	460	2000	†	
1830	225	1000	300	
1831	250	1500	450	
1832	600	1000	430	
1833	400	2000	450	
1834	400	2000	450	
1835	400	2000	450	
1836	700	2000	400	
1837	350	1500	465	
1838	550	2300	430	
1839	800	1000	450	
1840	1150	1000	440	
1841	900	1100	550	
1842	900	1500	552	
1843	720	1000	552	
1844	760	1200	600	
1845	1165	1000	590,93	
1846	1000	1500	591	
1847	950	1200	591	
1848	1050	1200	601	
1849	1000	1200	700	

* Town fined.
14*

† What the law compelled.

CONGREGATIONAL CHURCH AND SOCIETY.

THE first settlers of Canaan were generally of the Presbyterians or Congregationalists, and as soon as their numbers warranted the effort, they turned their attention to the establishment of a church, and the employment of an "orthodox" minister. A society was formed in 1777, originally called the Presbyterian Society.

Rev. Ezekiel Emerson, familiarly called Parson Emerson by the first settlers, came up from Phippsburg, then Georgetown, in the time of the war, say 1777. He was driven up the river through fear of the British. He lived in Norridgewock, and preached one half of the time in Canaan and half of the time in Norridgewock. He gathered a small church, the records of which are lost.* He married the people, and very acceptably performed the duties of his office until 1783, when he returned to Georgetown. Besides his amiabilities, he conscientiously entertained an inveterate dislike to the Methodists, whose religion he styled the vilest essence of Arminianism. He was born in 1735, was ordained in July, 1765, and died November 9, 1815, aged eighty years.† He was a pious, learned, and most estimable man. It was reported by a committee, August, 1783, that the town owed Mr. Emerson £17 0s. 5d., and the sum was faithfully paid.

* Rev. G. W. Hathaway, via Eusebius Weston, Esq.

† Williamson, Hist. Maine.

It will be seen by Mr. Emerson's receipt that the town was well discharged.

"Canaan, Feb. 16th, 1786. I have received of the Town of Canaan, the full of all accounts for ministerial services done among them, from the beginning of the world untill this time — I say received pr me **EZEKIEL EMERSON.**"*

On Mr. Emerson's return to his people, the choice of the town fell on Rev. Nathaniel Whitaker, D. D., of Salem, Mass., who was duly installed in the year 1784.

When Orcum the Indian preacher was sent to England, to obtain the royal patronage for Dartmouth College, Dr. Whitaker was sent with him, and he preached before the King. Undoubtedly he would have ranked very high but for his moral character. See Life of Professor Wheelock, first President of Dartmouth College.

The first plantation action relative to Dr. Whitaker is recorded August 16, 1784.† The meeting was at the house of Peter Heywood, jr. The record stands thus: "Taking into consideration the Great Importance of having the stated means of Grace settled among us, and having heard the Revd. Dr. Nath'l Whitaker, a member of the Salem Presbytery preach sometime, and being satisfied with his Principles in Doctrine and Discipline, and with his Ministerial Gifts, and his Character on the Testimonials he has exhibited from his Presby' Do make Choice of him, the s^d D^r Whitaker to be our minister —

* Town Record.

† Ib.

"Voted to pay the s^d D^r Nathⁿ Whitaker for his salary Eighty Pounds averaged, or Equivalent to the following articles, viz. Indian Corn 3s per Busell, Rye at 4 Ditto, Wheat 6 Ditto, Pease a 6 Ditto, Beef at 2 pence per lb, Pork a 3 pence per lb, Flax at 8 pence per lb, Butter at 8 pence per lb, Wool at 1s 6d per lb, to be paid yearly so long as he shall continue in the ministry in this place, from the time provided he shall accept our Call, and come and labour among us.

"Voted to clear five acres of land fit for seed, on his land, in this plantation, yearly for the space of ten years, Provided he continues to be our minister till that term is Expired.

"Voted to cut and haul 20 Cords of Wood to his Door yearly, During his Ministry in this Plantation."

It was also decided at the same meeting, "to build the first meeting-house on the front of Lott No. 14, Peter Heywood, Esq. agreeing to give 50 acres of land for a burying place and training field on that condition."

It was voted September 1, 1784, to adopt the Presbyterian form of Church Government, and the watch-care of the Presbytery of New Boston was solicited. Dr. Whitaker was installed September 10. December 6, 1784, it was voted to build a meeting-house fifty feet by forty. Joseph Savage, William Steward, Seth Wyman, Samuel Steward, Joshua Goodridge and Bryce McLellan were chosen committee to provide timber for the meeting-house. Levi Powers and Isaac Russel were appointed

a committee to bring Dr. Whitaker's goods up the river. Isaac Russell was employed to move Dr. Whitaker's furniture to Canaan. The following is a fac-simile of his receipt.

"Canaan Plantation Dr. M^r Isaac Russell, for going after Dort Nath^l Whickecors goods — Set out the ninth day of february and was gon till the 18th day I charge for seven days 12s Per day which is

£4 : 4 : 0."

The depth of the snow of 1784 prevented the people from procuring timber for the meeting-house as soon as was expected, and the undertakers were allowed until July, 1785, to convey it to the spot designated. In January, 1785, Dr. Whitaker and twenty-two others were constituted a church, the first in Somerset County.

There was in December, 1786, a slight misunderstanding between Dr. Whitaker and his parish, but he agreed to yield his right, provided the plantation would expedite the meeting-house, and have it ready for use in the autumn of 1787. In the winter of 1786-7 meetings for worship were held at Mr. Samuel Weston's.

The church progressed very slowly, and urged strongly by Dr. Whitaker, it was voted September 24, 1787, to raise £150 "for the purpose of Building a meeting house, — and to procure necessary materials, with all expedition, so that it may be raised this fall if possible, and materials for covering it early in the Spring."

In 1788 twenty cords of wood were raised

by the town, and given to Dr. Whitaker. A committee was chosen in 1789, to ascertain the relations existing between Dr. Whitaker and his parish, and they reported that the latter had voted him £483 16s, of which he had then received but £349 11 10³/₄. October 26, a committee was raised to settle with Dr. Whitaker, and make proposals to him to dissolve his connection.

The town voted, January 25, 1790, "a declinature from the Presbyterian form of Church government. The following persons entered their dissent, and ordered it to be recorded, vizt. Peter Heywood, Esq.; Elders John White, Solomon Clark, Isaac Smith, Peter Heywood, Samuel Whitman and John Weston." A "declinature from the jurisdiction of Salem Presbytery," and a vote to "receive the Congregational form of Church government agreeable to the Cambridge Platform," were also passed by the town, from both of which positions all the foregoing dissented, John Weston excepted.

"After the Revolutionary struggle was ended, the town settled rapidly, and a Presbyterian minister was settled in 1784. It appears however that the people did not favor his doctrines; for after a ten years' struggle to bring them under his influence, the people cast off the yoke, and embraced the Arminian doctrines of the Congregationalists. The Presbyterian church was disbanded in 1794, and in 1801 a Congregational church was organized in its place, or revived, as it appears that a church

of the same description had existed from 1794. To this church, says Mr. Coburn, (S.W.) 'every body belonged,* as no experience was required, but a moderate morality was a sufficient qualification to membership.'"

June 28, 1790, a Committee was chosen "to settle with Dr. WHITTAKER on the underwritten conditions, vizt.: That the town shall clear up the ten acres in part cleared on Lot No. 39, fit for seed, also, that the Town shall pay up the salary already assessed, — Likewise ninety one pounds, two shillings & 2^d more agreeable to contract — And that all civil suits, except such as may have been commenced for Promissory notes and book account, prior to this day, and also all such which might be hereafter commenced against Dr. WHITTAKER, excepting as above excepted, to be totally dropped on the part of the Inhabitants of this Town, on condition that Dr. WHITTAKER shall make no further demand on the Inhabitants of said Town, in virtue of the contract made with him in 1784." The difficulties were at length submitted to Thomas Rice, Jedediah Jewett, and William Howard. They decided that the people should pay Dr. Whittaker £114, and a vote to comply with the decision was passed, and he was remunerated to the latter part of the year 1789.

Dr. Whitaker was undoubtedly the most learned and talented clergyman of his denomination ever settled in Somerset County, and he

* Millet's Hist. Baps. Maine.

had begun to wield a large influence, but his moral character was ascertained to be very bad, and his dismissal was a consequence. He was an Englishman by birth, stood six feet high, of very commanding and majestic deportment, gentlemanly manners, and great versatility of talent. He directed the framing of the most difficult parts of the meeting-house, in 1788.* He also built a loom, made a wheel, warping bars, scarn, spools, quills, rule, harness, slaie, temples, drew in a web, and wove it in his leisure hours. "Parson McLane has been heard to say, that a Deacon who was afterward acquainted with the Dr., who practised physic withal, informed him, that he knew nothing of real regeneration himself, until three years after he left Canaan! He moved to Taunton, Massachusetts, and is supposed to have died there. His family was bad, and all but one of his sons died young. His daughter married a Trowbridge, who died near Dea. John Kimbal's, no one in the house but himself and wife. His widow, some years after, married Magnus Beckey of Norridgewock." — *Eusebius Weston, Esq.*

Dr. Whitaker was a man void of principle, and was said to have violated the Seventh Commandment.

The Doctor seems to have made great efforts to procure a peaceable adjustment of his difficulties with his parish. They had agreed to pay him £80. John White and William Stew-

* It should be remembered that the church originally stood below the village, near the residence of Major Abraham Wyman, where the first settlement was made. It was torn down in 1838, and parts of it are in houses in the village of Bloomfield.

ard were appointed a committee to negotiate with their minister, and he only demanded of them the £80 lawful currency, which was his due. He, however, agreed to receive his pay in produce, provided the salary would rise as provisions advanced in price, or fall if they should recede. For instance, he says, "Suppose corn to rise to 6s. and all the other articles to keep their stated price, then the salary would rise only £8 17s. 7d., which added to the £80, will be £88 17s. 7d. But should these articles taken altogether fall, tho' some might be higher than the stated price, the £80 would fall in proportion."

November 21, 1791, a committee was raised, and instructed to "procure a preacher, a young person of good moral character, that can be well recommended by some Association of Congregational Ministers." At the same meeting £60 were raised to finish the meeting-house, but it was afterwards voted to erect school-houses with the money. May 7, 1792, it was voted to join Norridgewock in hiring a preacher of the Gospel. A committee was raised about this time to dispose of the "Pew-ground in the unfinished meeting-house."

July 18, 1793, the church solemnly renewed its covenant, and voted to give Rev. Jonathan Calef a call to settle in the town. A motion was made at an adjourned meeting to reconsider the vote, but the movement was negatived, 14 to 5. It was then voted to give Mr. Calef £80 as long as the people of Norridgewock would employ him one third of the time; after

that £70, until there were one hundred families in Canaan, and then £80 as long as he remained. He was to receive £20 in cash, and the remainder in produce. He was also to have £120 as a settlement.

A committee was chosen from each place to negotiate for his settlement as follows:— From Canaan, — Solomon Clark, William Steward, Bryce McLellan, Peter Heywood, and John Fowler; from Norridgewock, — John Clark and Silas Wood. It was proposed by the Committee of Canaan, that the people of Norridgewock should employ Mr. Calef one half of the time for three years, to which it was replied that they would employ him one half of the time for two years, and after that for one year, provided they did not by that time have a candidate for themselves. They voted to pay him £40 yearly for two years. It was agreed that whenever twenty persons became dissatisfied, if Mr. Calef did not remove the cause, a council should be called who should act on the complaint. Mr. Calef was ordained June 11, 1794. A Congregational Church was formed the same year, in the place of the old Presbyterian Church.

November 7, 1796, Robert Hood, John Hood, Samuel Varnum, Solomon Whidden, William Carson, Ephraim Carson, Joseph Mills, Levi Powers, and Nathaniel Burrell, were released from supporting the ministry of Mr. Calef, provided they would give evidence satisfactory to the selectmen, that they aided in the support of the Baptist denomination.

The question was tried in town meeting, May 29, 1799, " 'Whether the Rev. Jonathan Calef can be usefull to the majority of the Inhabitants of this town as a Gospel Minister,' passed in the negative by a large majority."

Another meeting was held August 24, and Mr. Calef having presented a receipt, discharging all from aiding in his support, excepting those who voluntarily chose so to do; — his proposition was accepted. A council was held in July, which proposed terms of settlement. Efforts were made to agree thereto; but, November 18, another meeting was held, at which the people declared by vote, that the recommendation of the Council was not at all binding on them, but that they would pay Mr. Calef \$100 within one year, if the church and himself would dissolve their connection as church and pastor. In 1800, it was voted that each person paying a ministerial tax, might give it to any religious teacher, and that his receipt should be a discharge. The difficulties continued to increase, and after being advised by two councils, Mr. Calef requested a dismissal, which was granted in October, 1801. He was afterwards settled in Lyman. He married a most excellent woman, a daughter of the late Dr. Hemmenway. She died in 1798, and he married a Miss Atwood of Fairfield. He died in 1848.

April 6, 1801, "After taking into consideration the unhappy situation of this town as it respects our religious Interests, and feeling a sincere desire to provide for the support of the

Gospel on such terms as may appear to have a tendency to sweeten the tempers, conciliate the affections, and introduce love and harmony among all the reall friends of religion," a committee was raised to provide ministers for the ensuing year.

Jonathan Powers preached a few Sundays in 1801 - 2. November 19, 1801, the church which had been allowed to slumber for a season during the difficulties consequent on the dismissal of Mr. Calef, was aroused, and commenced its regular operations. Certain alterations were made in the form of faith, discipline, &c., and a council of five ministers with their delegates assembled, and ten males and five females were organized into a new church. Their names were Solomon Clarke, William Steward, Phineas Steward, Jr., Solomon Steward, Jr., Peter Heywood, Jr., Samuel Weston, Eli Weston, Selma White, George Bigelow, (living, about 80), John Hunt, Rebecca Jewett, Elizabeth Steward, Polly Weston, Sally Weston, (living, aged about 86), and Mary White. The foregoing names were the fruits of the Randall Reformation, so called.*

Rev. — Marcy preached considerably in 1804, but the town voted not to settle him. In the year 1808, Rev. Jotham Sewall received a call to labor one half of the time in Canaan, at \$200 per annum, but he did not accept. In the year 1808, there was quite an interesting revival.

Rev. John Cayford was employed six Sab-

* Eusebius Weston, Esq.

baths in the fall of 1808, and in December was invited to settle. He was to have \$250, one quarter cash. He was installed September 6, 1809, and the Rev. Messrs. Jotham Sewall, Eliphalet Gillet, and Jonathan Ward, assisted in the services. A dissatisfaction which had been growing for several years, broke out in 1812, and the church and town united in demanding a council to investigate several charges against Mr. Cayford. The charges on the part of the town were, 1st, an unfaithful watch over his flock; 2d, too much talk of merchandise and politics, and too little of religion; 3d, ungentlemanly allusions to public characters in the pulpit.

The Council met, and advised his dismissal, and Dec. 29, 1812, it was voted in town meeting to dismiss him from his charge. The next year he had 55 out of 159 votes cast for representative to General Court. Mr. Cayford was an Englishman, and a man of bad character and reputation. He did not preach for the Congregationalists but a short time after his dismissal, when he went over to the Baptists. He was confined in Augusta jail, for misdemeanors altogether unworthy of a clergyman. He went to Florida, where he was a postmaster for some time, and is supposed to have died there. He was a man of much talent, a mechanic, an excellent business man, but void of moral principle.

By the division of Canaan, and the erection of Bloomfield, the remainder of the church history belongs to the latter town.

CHRISTIANS.*

This sect in Canaan owes much of its prosperity to the long and faithful labors of Rev. Joseph Merrill. This gentleman was born in Raymond, N. H., September 7, 1779, and he commenced the work of the ministry in Canaan village, and other towns in the vicinity, in the year 1811. In 1818 a church was formed, of nine members, and a season of revival was soon after enjoyed, in which many obtained a hope. The meetings were held, at first, in barns and private dwellings. Generally, for thirty-eight years, Mr. Merrill has preached to this people one fourth of the time.

The years 1836 and 1843 were distinguished by great revivals, and other seasons of refreshing have been experienced. The state of religion has generally been low. The church now numbers ninety members, and has a Sunday school of sixty scholars, called the Union Sunday School, and a Sunday School Library of one hundred volumes. The Christians of Canaan are among the best of the people.

• UNIVERSALISTS.†

The first beginnings of Universalism in Canaan were about the year 1823, when Rev. Sylvanus Cobb organized a small society in the town, through the influence of Joseph Barrett, father of Hon. Joseph Barrett, who removed to Canaan in 1805, and was for a long

* Rev. Joseph Merrill.

† Hon. Joseph Barrett, H. C. Warren, Wentworth Tuttle, Jr.

time the only believer in the doctrine in the town. After Mr. Cobb's labors, other preachers spoke to the people, from time to time, among whom were Revs. M. McFarland, Daniel Young, F. A. Hodsdon, John B. Dodds, Fayette Mace, Alanson St. Clair, L. P. Rand, C. S. Hussey, C. H. Leonard, John A. Henry, and others, occasionally. Rev. C. S. Hussey is the present pastor, and occupies the Union church one fourth of the time. The church was organized in June, 1831, and now consists of thirty-five members. Since its organization, not one member has died. There is a Sunday school of sixty scholars, and a library of two hundred volumes.

The beautiful church in Canaan village was erected in 1831-2, and dedicated in November, 1832; sermon by Rev. C. H. Leonard, Universalist. It is owned by the Universalists, Christians, Methodists, and Calvinistic Baptists.

METHODISTS.*

Daniel Ela and wife were about the first Methodists in town. They came in 1826, and were soon joined by Theodore Ela and wife, until 1832-3, when three or four others united with them. This small band, making about nine or ten, held on together until March, 1835, when a general revival took place among the sects, and quite an accession was made to the church. This revival has since been remembered as the great Methodist protracted

* Samuel Rollins.

meeting ;— it lasted about six weeks. The whole number of Methodists in Canaan, in regular standing, is forty. They worship a portion of the time in the Union house.

In 1835, the town was united to the Skowhegan circuit, and Rev. Samuel P. Blake was preacher. In 1836, E. Hotchkiss, in 1837–18, Revs. D. Hutchinson and P. P. Morrill were preachers. In 1839–40, the town was on the Winslow circuit, and Revs. Sullivan Bray, L. P. French and J. C. Murch were the pastors. In 1841, 2, 3, 4, it was on the Palmyra circuit, and Revs. Zebulon Manter, C. L. Browning, Joseph Gerry, and F. A. Soule were pastors. In 1845–6, Rev. Joshua Nye, local preacher, supplied. In 1847, the town was on the Winslow circuit, and Rev. B. F. Sprague was pastor. In 1848, the society was placed on the Palmyra circuit, and Rev. J. W. Dow was appointed preacher.

FREE-WILL BAPTISTS.*

There are several of this sect in different parts of the town, and a small church has been gathered in the eastern part. The numbers are few.

CALVINISTIC BAPTISTS.†

There is a small Baptist church, but its operations have been limited. It was organized in 1819, with nineteen members. Rev. Mr. Cain, of Clinton, preached one fourth of the time till the year 1834. Rev. Samuel Knox spent a

* Rev. Joseph Merrill. † Hon. Joseph Barrett. Millet's Hist.

profitable ministry of two years in Canaan, from 1834 to 1836 ; and from 1837 to 1842, Rev. L. Packard labored with the church a portion of the time. It licensed S. Cook and Nathaniel Hubbard. There are thirty or forty members.

The Congregationalists have never made many efforts in modern Canaan, and it is not known that there is one of that sect in town.

HISTORY OF NORRIDGEWOCK.

IN the year 1769, the Plymouth Company advertised to give away all the land in the bend of the Kennebec river, beginning at Skowhegan falls, and running up to Old Point, on the north side, to any and all persons who would immediately settle on the same. The rule adopted by the Company was to give away two lots, and reserve two alternately, with the belief that the lots given away would encourage settlers to flock in, and thus enhance the value of the lots to be sold. This was the general rule adopted down the river. But as Canaan and Norridgewock were regarded as being in the backwoods, the rule was so far departed from, that all the river lots in Norridgewock, and those in that part of Canaan which is now Bloomfield, were given away. A slight fee of four or five dollars was all the land cost the settlers. They decided that the lots in Norridgewock should commence on the river, and being seventy-five rods in width there, should run back from the river one mile and one third. As the land was declared to be rich and fertile, and the prospect for a prosperous



TURNER'S HOTEL, UPPER END OF N VILLAGE



VIEW OF NORRIDGEWOOD VILLAGE.

section of country very good, Lieutenant William Warren, Obadiah Witherell, Eleazer Spaulding and William Fletcher, in 1771, came down at the request of several of their friends, John Clark, Seth Wyman, and others. They returned, and reported to the proprietors and their friends, that as there was not land enough for a town, nor a good mill privilege, it was not expedient to emigrate. The Company was very desirous that the region should be peopled, and in consequence of Mr. Warren's representation, immediately voted another tier of lots on the opposite side of the river, from Canaan to Sandy river, which would include a very good mill-site. The prospect for a flourishing town was made encouraging, and in 1773,

William Warren,* the first actual settler, came from Pepperell, Mass. He had kept a tavern in Pepperell, lost his wife, married a sister of Dea. John Clark, and emigrated. He was a Lieutenant in the old French war. He settled on a farm, a part of which is now occupied by Mr. Obadiah Witherell. His log hut was erected near the present residence of J. S. Abbott, Esq. He left his sons in Pepperell, and only brought his wife.

James McDaniels came at the same time, and also

—— Lamson, who settled about where the Bixby family lives.

William Fletcher, of Concord, a son of Wil-

* Levi Sawyer — Josiah Spaulding.

liam, came at the same time, in September, 1773. He settled above the village of Norridgewock. He aided in building the first saw-mill ever erected on Sandy river. He remained but a few years, when he removed to Moscow, where he died.

In the spring of 1774, Warren, McDaniel, Lamson and Fletcher attempted a voyage to Seabasticook to mill, but the canoe struck the famous "Death Rock," and all but Fletcher were drowned. He was thus the first permanent settler. Sylvanus Sawyer, when he came, purchased Lamson's possessions of his widow. The widow of Warren immediately returned to the west.

The children of William Fletcher were Amos, William,* Thomas,† Asa,‡ Dorcas, Sarah,§ Polly, Lucy.

Lieutenant Obadiah Witherell came down in 1773, and determined to locate on the farm where Mr. Simon Page now lives. He made some slight beginning, but returned for some purpose, and the Revolution breaking out before he left Concord, he entered the army. He did not return to Norridgewock until about 1780.

Nathan Parlin came down in 1773, from Concord. He was a single man, and settled on the farm now occupied by Mr. Seth Parlin. He accompanied Arnold's expedition up the Kennebec, and had the small-pox while there.

*Drowned in the Kennebec in 1800. †Drowned in the Moose river in 1800. ‡ Now in Moscow. § Sarah or Sally is the Sally Fletcher spoken of in another place as the first female white child born in Somerset County. Amos was a very prominent and respectable man in the early annals of Norridgewock.

His brother Jonas came down the next year, aged seventeen years, and settled on land owned by Mr. Isaac Page.

John Parlin, their father, came down several years after, and settled on the land owned by Mr. Hanson Hight.

— Walker, who came in 1773, was the first settler on the south side; he chose that side, while the most of the first settlers preferred the north. On the breaking out of the Revolution, he entered the army, and never returned.

John Clark* was born in Townsend, Massachusetts, January 24th, 1752. During the summer after his twenty-first birth-day, in the year 1773, he settled in this town, on land near that of Mr. Seth Cutler. He was unmarried, but he erected a log hut, and began to keep "bachelor's hall." After commencing his "clearing," and laboring with much industry for a while, he returned in 1774 to Massachusetts, still holding his land and calling his home here, and in 1775 he entered the Revolutionary army. He served his country faithfully for a period of eight months, and in the year 1777 he was married, and returned to his log house on the Kennebec, where his eldest son was born. In a short time he changed his location to the site of the village of Norridgewock, and erected a log house, where Mr. Obadiah Withere'll now lives.

For some years after his first settlement here, he was obliged to go to Gardiner, or Cobbosseecontee, to mill, in dry seasons, when he did

* Asa Clark, Esq.

not pound his corn ; and the first potatoes he used here, he bought at Augusta, and brought all the way on his back through the woods.

He built the first framed house in the village of Norridgewock, which was completed in the year 1788. It is now occupied by J. Baker, Esq., near the town ferry. Mr. Clark became deacon, took high rank for his piety and respectability, and sustained several prominent town offices. For many years, the town meetings and sabbath gatherings were in his house, and the musters and trainings in his field. He gave the land where the church and village burial ground are located. After seeing his descendants settled, and the wilderness around him blossom with life, he died Sept. 3, 1832, aged eighty years.

His children were John, born July, 1778 ; Daniel, born Nov. 15, 1780 ; Rebecca, born 1782, died 1787 ; Dorcas, born Nov. 22, 1783, married Eliakim Tobey ; Asa, born Aug. 5, 1785 ; Mary, born May, 1787, married Abijah Goodrich ; Sally, born June 17, 1789 ; Cynthia, born June 7, 1793.

Thomas Farrington * was employed by the Proprietors to survey the lots, and was to give to each person a farm seventy-five rods wide and one mile and one third in length, large measure. He scarcely left his boat as he passed up the river, and barely making bounds on the river shore, he neglected to run out the side lines and back bounds. Several disputes have arisen in consequence of his negligence. His

* MS. of Dea. John Loring.

survey took place in 1773. He procured the drawing of a plan by Dr. John McKechnie. He began at high-water mark, made an allowance of four rods for a road, and then commenced with his bounds. The consequence was, owing to the curvature of the river, some of the lots at Sandy river were two miles in length, some at Bloomfield a mile and a half, while others were less than a mile. He settled in the early part of 1774, on land near Old Point, but he lost his wife in 1774, and returned to Groton in the following year. His son Abel was taken into the family of Sylvanus Sawyer, and lived in town many years.

Much discussion has prevailed in the town, on the question, "Who was the first white child born in Norridgewock?" and tradition has mentioned several names. Rev. Obed Wilson declared, at the funeral of Dea. John Clark, that he was the oldest child living, born in Norridgewock, and from that statement people inferred that he was the first. He was born Oct. 15, 1778; John Heald was born Oct. 17, 1775; and James Waugh was born Jan. 10, 1775. Mr. Waugh's tombstone declares him to be the first white child born in Somerset county. Though unquestionably the first child born on Sandy river, there were three children born in Norridgewock before him. Sally Fletcher was born in August, 1774, Susannah Fairbrother in Sept., 1774, and Abel, son of Thomas Farrington, the surveyor, was born in the very earliest part of August, in 1774. He was, beyond all controversy, the first white

child born in Somerset county. Not only will this fact be learned from Maj. Meigs' diary, in the sequel, but the family of Sylvanus Sawyer, in which he lived, endorse the declaration. He was nearly six months old, when Col. Waugh was born.

Lovewell Fairbrother* came in the fall of 1773, with his family, and wintered. He occupied four hundred acres of land, now possessed, in part, by the Bixby family. He remained but five years, when he removed to Seven Mile Brook. His daughter Susannah, born in Aug., 1774, was the second child born in Norridgewock.

Moriah Gould† was born in Groton, Massachusetts, June 5, 1754. His father was slain by the Indians at the Half-way brook, between Crown Point and Fort Edwards, in the year 1758, when he was about forty-three years of age. He left eight children, including Moriah, and another was added to the family soon after the father's death. He was early in life put out to service, and, as is often the case, he suffered. At the age of twelve years, he was attacked with an ague sore in his knee, which caused him much trouble, and which obliged him to undergo an amputation, many years afterward.

September 15, 1773, he left Groton for Boston, and entered on board a coaster, to seek his fortune in the wilds of Maine. He arrived at Canaan, and began to work for Capt. Nehe-

* Levi Sawyer.

† M. Gould's MS.

miah Pease. In the spring of 1774, he procured a piece of land in Norridgewock, near the northern village, erected a hut, and cleared four acres of land.

In June, 1775, he went to Groton after some clothes, intending to return in three weeks, but he was persuaded to enter the American army at Cambridge, in August of the same year. He remained in the army sixteen months, and then returned to Norridgewock. He found a stranger on his farm, who paid him a few dollars for his improvements, but the money was in continental currency, which soon became worthless. He soon after procured other land in the "Glen," nearly opposite the residence of M. M. Gould, Esq., on the southern shore of the river. June 8, 1780, he was married. He continued to labor as long as he could, but his lameness increased, until the amputation spoken of above.

He died in September, 1825, aged seventy-one years, having been for twenty-eight years a professor of religion. He left a large family of highly respectable descendants, many of whom fill prominent places in community. So distinguished did he become for his piety, that he was termed "Saint Gould" for many years previous to his death. His children were Mary, who died an infant; Joshua, born September, 1785; Maria, born November, 1787, married Calvin Heald; Melinda, born May, 1797, married Alden Fuller; Mary, born January 4, 1792, married Jotham Chase; Lucy, born Sept. 17, 1783, married W. W. Dinsmore.

When Moriah Gould first settled here, he was accustomed to subsist considerably on the fine salmon that filled these waters. Finding the day's labor enough for his strength, and being unwilling to pass many of the night-hours in fishing, he was accustomed to capture his finny food in the following original manner. His house stood near the water's edge, and after he had set his net, he would tie one end of a line to his wrist and the other to the net, and go to bed; and as a fish, in endeavoring to dart by, became entangled in the net, the motion would awake him, and springing out of bed, he would secure his prey.

Although the Indians had all removed from this region, yet the early settlers were easily alarmed, if any indications of their appearance were seen. On one occasion Moriah Gould had some business to transact at a distance, and he went on foot through the east part of the town. Passing through a field where the owner was clearing up by burning, he sat down to light his pipe, and was sitting by a burning heap, smoking, when he was seen by a neighbor, who immediately gave the alarm of "Indians!" The bad news spread, and soon a terrified knot of people collected together to discuss the matter. Mr. Gould finished smoking, and very soon appeared among those alarmed, and explained the phenomenon to their entire satisfaction. — *Mrs. Calvin Heald.*

Sylvanus Sawyer* was born in Templeton, Massachusetts, and came to Norridgewock in

* Levi Sawyer.

June, 1774, accompanied by six sons and two daughters. He settled on the land first taken up by Mr. Lamson ; — he bought the widow's possessions. His son John, aged 17 years, was drowned the very day of the Declaration of Independence, July 4, 1776. Sylvanus, John, and Captain Fletcher were going in their canoe to Seabasticook to mill, and they struck a rock in the Great Eddy below Skowhegan, overturned, and young Sawyer was drowned. Luke, another son, is buried at Starks Corner, and his epitaph reads thus: "LUKE SAWYER born in Templeton Massachusetts, in 1760, Emigrated to Kennebec in 1774, died July 5, 1841, aged 80 years, 9 m., 5 days. Gone but not forgotten."

One son and one daughter are now (1849) living ; the one aged 84, and the other 82 years.

Oliver Wood * was born in Concord, Massachusetts, April 11, 1730, and died in Norridgewock, July 1, 1816, aged 86 years. His was an adventurous life. At the age of 28 years he entered the British army, and went to Lake George. He endured the hardships, and shared the dangers of a camp life, and though he was not wounded, his health and strength were much impaired. He kept a journal of his progress, the different engagements and the occurrences of the campaign, from July 17, 1758, to his arrival home, November 15. He relates, "June 22, marcht from Mr. Chays to Glasco,

* The facts relating to Oliver and Silas Wood were principally obtained from papers furnished by the widow of Silas, and by Mr. Abel Wood.

and Lodg'd at Mr. Ruts, whare we Cleared out, and Frolied allmost all night." "24, marcht from No. 1. and came through the Duch Cuntry and the 25, arrived at Green Bush, on Sunday, about 3 of ye Clock, and went into a Duch Barn, and heard a very Good Sermon." "July 6, our army arrived at the narrows, and Fell upon the french advance Gard, and kild and Took them all. They took one hundred and Thirty Prisners, and stout men they was." His records are generally of a private nature.

When the Plymouth Company published its proposals, Mr. Wood, with others from Concord and vicinity, set out for Norridgewock. He arrived in September, 1774. He first located himself near the house now occupied by James **M.** Wood, his descendant. He built a log house, but he was hardly settled when the Revolution broke out, and fears of the Indians and a desire to engage in the struggle for liberty induced him to return. He entered the army, and remained in active service during several months.

Towards the middle of the year 1777, finding that the Indians did not molest this region, he returned, and located himself on the farm now occupied by James **M.** Wood. He built a log house, and, in process of time, became one of the most distinguished of the settlers in this region.

During his lifetime he sustained many town offices, and received the respect and confidence of the people. He transacted a large amount of legal business, and left many papers.

He was somewhat imbued with the superstition of those days, and in his journal has left the following list of Unlucky Days. The reader can profit by them if he chooses.

January 12, 13, 15, 17, 21, 26, 28, 30; February 19, 28; March 2, 24, 27; April 1, 12; May 2, 26, 28, 31; June 25, 28; July 26, 31; August 31; September 5, 17, 18; October 17; November 16, 30; December 18, 22, 26, 30.

He died July 1, 1816. His children were Jonas, born September 14, 1750, died October, 1777; Silas, born August 28, 1753,* died December 17, 1834; Lucy, born February 24, 1756, married Ezekiel Miles, died June 9, 1782, Anna, born January 3, 1758, died January 18, 1758; Ephraim, born November 19, 1759, died —; Lydia, born March 10, 1762, married Silas Parlin, died —; Rebecca, born May 26, 1764, died November 25, 1766; Abel, born November 17, 1766, died February 9, 1782; Hepsibeth, born July 3, 1771, married Simon Pierce, died —; Thomas born April 20, 1774, died September 16, 1811.

About 1774 - 5, came down several young men named Keith, from Bridgewater, and made a location near Bomazeen rips, — Jonathan, Scotland, Unite, Ruel, and Israel. Israel, who was the eldest, merely came on a visit. He was aide-de-camp to General Heath in the Revolution, was Governor Hancock's aide, and

* Silas came down on a visit in the fall of 1774, and while here, he sowed on his father's land the first grain ever cast into the ground in Norridgewock. A good crop of winter rye was produced the following season. In the year 1782, he became a settler himself.

was a somewhat distinguished lawyer. He graduated at Harvard University. Major Zephaniah, their father, came down at the close of the Revolution.

There was but one horse in this vicinity for several years, and that was owned by Colonel Waugh. All travel was on the river in canoes, as there were no roads. There were mills on the tributaries of the Sebasticook, and the settlers were obliged to go to Winslow to mill, and to the Lower Fort, as Augusta was called, to purchase stores. The people of Norridgewock at length went to Skowhegan, and after 1777 to Heald's mill.

In 1775 there was a great scarcity of grain among the early settlers. Two of them went among their neighbors, and taking all the corn they had, they started for Gardiner. The canoe was upset in the river and all the grain was lost. They returned, sad-hearted indeed. From that time, until January, 1776, at which time the grain gathered the previous fall had been carried on the ice to the mill at Sebasticook and ground, these destitute families were deprived of vegetable food, excepting only dried berries and unground corn.

On the breaking out of the Revolution, the settlers were all alarmed for their safety, and made preparations to leave the frontier. The two or three families residing on the south side of the river, gathered their effects together, and made preparations to secrete them. They dug a large pit near the river, and placing the most of their valuables in it, they covered them

with earth, and that no stranger might discover them, they felled several trees over the spot. They went away; some of the men entered the army, and when they returned they found all safe and unmolested. Fairbrother, Sawyer, and Fletcher remained after they came, and did not go to the war.

The passage of Arnold's army up the Kennebec was a great event in those lonesome times. Eye-witnesses describe the train of canoes as having been several miles in length, and very imposing. They tarried at the Falls of Skowhegan and at Norridgewock. At the Falls two fresh beaver-tails were obtained of two whites in exchange for pork, by the exploring party. They found a rock of bluish flint, five feet high and twelve feet in diameter, in a conical form, just below the Falls, scalloped to the water's edge. It was where the Norridgewogs obtained their arrow-heads. They blazed the road around the Fall, and according to Judge Henry, they found the last white at Norridgewock.*

On the journey of the main army, they proceeded from Fort Western in three bodies. As Major Meigs with his detachment, (which was the last,) passed up the river, he tarried at Norridgewock, and called at a house and saw a child fourteen months old — the first white child born in Norridgewock. It was Abel Farrington, son of Captain Thomas Farrington, formerly of Groton.† His batteaux filled with

* Maine Hist. Coll., vol. i., p. 397. † See Meigs' Expedition.

water near Old Point, and he lost his kettles, butter, and sugar. He relates that Râle's grave was yet visible. There was a covered way through the bank of the river, for the purpose of obtaining water. Colonel Montessor, an engineer in Arnold's army, in describing the return says, "After having gone about — we came to a deep fall, where begins a carrying place of about two miles in length, the river being too rapid for canoes. This bears the name of the Falls of Aroansoak, from a village of the Abenagues, &c. Its current is very gentle to the Nine-mile Falls; here it precipitates itself with great fury over high rocks, and being confined by high and rocky banks, runs a quarter of a mile with vast rapidity, below which it forms a basin, and then directs its course to the south. We encamped on an island half a league below the Falls." The island on which they encamped was Great Island. Different parties halted on the islands, and along the shores, and relics are yet occasionally found.

In Dr. Senter's* narrative, which commenced at Cambridge, September 13, 1775, and ended June 11, 1776, of the most remarkable enterprise of the American Revolution, that part of the journal relating to our vicinity reads thus: "Sunday, Oct. 1. — I was now seven miles above Fort Halifax, and for the first time encamped upon the ground, the last evening.

* "The Journal of Isaac Senter, Physician and Surgeon to the troops detached from the American army encamped at Cambridge, Mass., on a secret expedition against Quebec, under the command of Colonel Benedict Arnold, in September, 1775."

Morgan's division were still forward. Here in my little rural hut, I received orders this morning to tarry till Col. Enos' division came up. Col. Greene commanded one battalion, and Col Enos the other, both Lieut. Cols. Boats were now continually passing by us, when I impatiently awaited the coming of the last division. My boat's crew consisted of three Englishmen, sailors, one old Swiss, and a young Scotchman, a deserter from the British army at Boston; as indeed all the rest were deserters from them at different places. This day I spent in marching up and down the river, to see the progress of the army in passing the rapids.* The river for about two miles was exceeding swift, water shoal, &c. Every batteaux crew were obliged to take to the water. Some to the painter, and others heaving at the stern. In these rapids the water was in general, waist-band high. With their united efforts, the stream was so violent, as many times to drive them back, after ten or twelve fruitless attempts in pulling and heaving with the whole boat's crew.

"Monday 2. — Yet was I in possession of my little hut, waiting for the rear division, when an express came up from the river about nine miles, in quest of my going to see a sick soldier. Upon which I concluded to quit my habitation, and proceed up along. Rapids obliged us to fall short, about four miles, where we lodged at one McCracts.

"Tuesday 3. — Proceeded early this morning

* In Clinton.

up to my patient ; found him at one Mr. Howards,* where were numbers of the army. The water now grew very rapid, three miles above was the falls, called by the name of Wassarunskeig,† ere we come to these falls. The river formed an elbow, across which there was a carrying place. This I passed over to view the falls, though did not move my baggage, &c., till next day. The rear division was still behind.

“ Wednesday 4. — As the rapids afforded but a tedious route of three miles by water round, I chose rather to take advantage of the carrying places, which was two and a half miles only, accordingly I had boat and baggage carried over by land, to the foot of the Falls, where we were obliged to put in and cross over to the opposite side, ere we could carry by the Falls. These were a very high water-fall, and exceeding difficult carrying by. After backing all the boats, provisions, camp equipage, &c., over, we again advanced up the river. Not far had we advanced, ere we came to a fall, called Scunkhegon.‡ With a great deal of difficulty we passed this, but not without coming very nigh losing one of my hands. After passing these, I proceeded about half-a-mile and tented.

“ Thursday 5. — We were now within about four and a half miles of Norridgewalk, where I left the charge of my batteaux to my lads, and proceeded up the river by land, till within about half a mile, where I contracted with a couple

* Zimri Heywood's. † Wesserrunsett. ‡ Skowhegan.

of savages who followed the army, to take charge of the boat, in consequence of the water growing exceeding rapid. They conducted her safe to the foot of Norridgewalk fall, where they were, (that is the batteaux) all haul'd up. We had now a number of teams employed in conveying the batteaux, provisions, camp equipage, &c., over this carrying place. By this time, many of our batteaux were nothing but wrecks, some stove to pieces, &c. The carpenters were employed in repairing them, while the rest of the army were busy in carrying over the provisions, &c. A quantity of dry codfish by this time was received, as likewise a number of barrels of dry bread. The fish lying loose in the batteaux, and being continually washed with the fresh water running into the batteaux. The bread casks not being water proof, admitted the water in plenty, swelled the bread, burst the casks, as well as soured the whole bread. The same fate attended a number of fine casks of peas. These with the others were condemned. We were now curtailed of a very valuable and large part of our provisions, ere we had entered the wilderness, or left the inhabitants. Our fare was now reduced to salt pork and flour. Beef we had once now and then, when we could purchase a fat creature, but that was seldom. A few barrels of beef remained on hand, but of so indifferent quality, as scarce to be eaten, being killed in the heat of summer, took much damage after salting that rendered it not only very unwholesome, but very unpalatable.

"Friday 6. — Several of our army continued to be troubled with the dysentery, of which disease, Capt. Williams, a gentleman from Connecticut, came nigh to lose his life. Continued getting over provisions, &c. Weather mostly cloudy, and considerable reign.

"Saturday 7. — We were still at Norridgewock, where was now most of the army. By a council of the officers, it was thought advisable to send letters into Quebec, informing some gentlemen of that city of our movements, &c. After the despatches were wrote, it was concluded to send one Mr. Jackuith, inhabitant of this river, and native of Germany, who spoke the French language, in company with two Penobscot* Indians, Sabbatis and Enneos,† who were well acquainted with the wilderness through, as well as the inhabitants of the country where they were going. Accordingly they were dispatched in a bark canoe, taking a sufficient quantity of provisions for the purpose.

"Sunday 8. — Our provisions were now all over, and had it not been for the inclemency of the weather, we should have decampt. No occurrences of note this day.

Monday 9. — Early this morn we were all in motion, and bid good-by to old Norridgewock."

The progress of this army, led by the gallant spirits who accompanied it, was an event of

* These Indians were brothers, and were originally Anasagunticooks, and not Penobscots. They removed to the head waters of the Kennebec, where they resided in 1775.

† Natanis.

great importance to the scattered settlers. Several hours in passing a given point, the emotions its display naturally inspired, joined to make it an era in the history of those lonely pioneers.

As the army passed up the river, it rested on Great Island, and the officers and soldiers amused themselves with wrestling. There was one very athletic negro who had lived a short time in Canaan, who succeeded in throwing all competitors. At length a young officer named Dearborn took hold of him, and succeeded in flooring him. This Dearborn afterwards became General Dearborn, father of Adjutant-General H. A. S. Dearborn, Mayor of Roxbury, Mass.

Oliver Heywood,* brother to Peter Heywood the elder, settled in Norridgewock, about 1777. He was born in Concord, August 12, 1728, and died October 13, 1806, aged 78 years. He settled in the neighborhood of Old Point, Norridgewock.

John Heald† was born in New Ipswich, N. H., in the year 1722. At the beginning of the Revolution, he removed to the town of Winslow, in this State, and in the year 1777 he came to Norridgewock. He settled on Mill

* The name of Heywood was pronounced as spelled, or Harwood, or Howard indifferently.

† Three brothers, named Hale, left England, and settled in Concord, Massachusetts, and agreed that each should spell his name different from the rest, and thus see which branch would become most numerous and distinguished. The names were spelled Hale, Heald, and Haile. *Doubtful Tradition.*

stream, and erected a mill.* He lived in a tent while he was building his grist mill, and on its completion, in 1778, he built a log house near the site of the mill. He brought three sons with him, one of whom died immediately, and the other two, Thomas† and Josiah, reared families.

The house in which Mr. Fletcher lived, situated near the residence of Mr. John R. Pooler, was surrounded by pickets, and thus converted into a sort of fort, in 1777. This was done through fear of the Indians. The families of the settlers were accustomed to retire to this house at night. This was done until 1779, when the peaceable character of the Indians removed their fears. Mr. Heald's children were Timothy, John, Jonas, Josiah, Thomas, Ebenezer, Sybil, who married William Hewston, and Betsey, who married John Longley.

The most of the few settlers who had formerly been here were driven away on the commencement of the war, and when Mr. Heald came, there were but a very few families near. They returned, however, and began to occupy the river lots soon after.‡

Eleazar Spaulding§ came down from Pep-

* For many years, the settlers were obliged to go to Dr. Gardiner's mill, at the mouth of Cobbosseecontee;—it was erected in 1760.

† Thomas was living in 1849, at the advanced age of 85. He was born Aug. 5, 1764. His descendants were numerous and respectable.

‡ Thomas Heald.

§ Communicated by Josiah Spaulding, who is now (1849) living, in the possession of his faculties, at the ripe age of 89. He has held many offices of trust and confidence, was Town Clerk seventeen years, Representative, &c. His early recollections are very valuable.

perell, where he was born about 1730, in the course of 1774, and finding that there was good opportunity for himself and family, he determined to settle. Before he had got himself in readiness, however, the Revolution broke out, and destroyed all his plans. He enlisted in the Revolutionary army for the year 1776, together with his sons, Eleazar and Josiah. Eleazar was in the battle of Bunker Hill, as a waiter for his uncle. They were at the famous battle of White Plains, and did their country good service through the year 1776. Eleazar, senior, was out in the old French war, where he was sergeant in a company in which Col. Prescott was Lieutenant. After the battle of Bunker Hill, Prescott gave Spaulding a Lieutenantancy, and in that capacity he served in 1776. In December, of that year, they returned home, determined to go to Norridge-wock as soon as possible. They dared not go by water, for fear of the British cruisers, and in February, 1778, they started with two oxen and two horses, with their family and effects. They arrived here and began their settlement, in March, 1778. Eleazar, junior, was born in 1758,* and Josiah, Oct. 23, 1760. Besides these, were Seth, John, and Mary, who married Jonas Parlin; Esther, who married Robert Richards; and Elisabeth, who married Abram Moors.

The father settled on land now occupied by Isaac Page, and procured lots for his sons all

* Eleazar is now living in Dover, at the age of 91 years.

around him, and soon his daughters were married by neighboring settlers. The descendants of this family are very numerous, and are widely scattered.

After the family had been here twenty-five years, an old chest, which had never been thoroughly examined, was overhauled, and a small paper of seeds was found at the bottom. They were planted, and a plentiful supply of mandrakes was the result.

John Laughton came with Lieut. Spaulding from Pepperell, in 1778, and settled in the Laughton neighborhood.

William Spaulding, Eleazar's nephew, came in 1779. He was in the battle of Bunker Hill.

David Lancaster, John Moore, and others, settled the south side of the river in 1779-80.

The Tarbells came in 1780, the Chamberlins in 1781, and the Longleys in 1783.

Nimrod Hinds came in 1779, and took up a lot of land, about where Dea. John Loring now occupies. It will serve to show how land changes hands, by tracing that lot of land to the present time. Hinds sold a part to a man named Cleveland, he to David Pierce in 1783, he to David Pierce, jr., he to John Ware, he to Moriah Gould in 1800, he to John Brown, he to Charles Pierce, he to Hatsell Delano, he to Charles Pierce, he to Calvin Selden, he to Lorenzo Brooks, he to Ira Loring, he to A. Tozier, and he to General Trask. The southerly half David Pierce sold to Simon Pierce, he to Martin Stinson, and then took it back and sold it

to Simeon Spencer, he to John Bacheldor, he to Nathan Bacheldor, and he to John Loring.

Thomas Whitcomb settled in 1779, but he sold out in 1783.

Josiah Warren came in 1779, from Groton.

It will be seen that the settlers in this region were nearly all out of the old Massachusetts stock, and mainly from the immediate neighborhood of Concord, the central point of revolutionary patriotism. Those familiar with that section of country, at this time, will readily perceive the relationship subsisting between the people of this vicinity and those of Concord, Groton and neighborhood. The Fletchers, Spauldings, Prescotts, Woods, Warrens, Clarks, Goulds, Keiths, Adamses, Longleys, Westons, Heywoods, Gilmans, Pierces, Sylvesters, Wymans, Oakeses, and other names, are prominent in both States.

In the year 1780, Eleazar Spaulding owned a sled and two horses, which constituted the only team in the town, with the exception of Mr. Waugh's horse. At this time most of the people let their hay stay in the field till winter, when they hauled it in on hand-sleds.

David Moore, from Groton, came to Norridgewock first of the merchants, about 1780, and endeavored to dispose of a few goods which he had. A short time after, Mr. John Ware came here, and began to work at his trade as a cooper. He soon went into a partnership with Mr. Moore, and soon after he bought him out, and erected a small building near the site of Mr. J. Baker's.

In 1781, it was thought that a saw and grist mill might be built to good advantage on the small brook near Dea. S. Turner's. The buildings were erected, and in 1782, Henry Bickford, Asa Crosby, Eleazar and Josiah Spaulding, started for the Penobscot to procure the requisite iron. Some vessels had been burnt by the British, and the iron was sold very cheap. They travelled the entire distance on snow-shoes, loaded a handsled for each, and drewed it back in the dead of winter! The grist-mill never amounted to much, but the saw-mill was considerably improved.

The first framed house was built by Dr. Zebulon Gilman, in 1781 or 2, on the south side of the river. In the same year and soon after, on the other side, Lieutenant Parlin finished another, which was the second in town. William Spaulding and Major Obadiah Witherell soon followed. The first in either village was that of Dea. John Clark, built in 1788, and now occupied by Joseph Baker, Esq. When the meeting-house was erected there were but four or five houses within the entire limits of the town.

February 9, 1782, Abel Wood,* a son of Oliver, aged 16 years, accompanied by Amos Fletcher, undertook to carry provisions to Jeremiah Shephard, at Goshen. They travelled on snow-shoes on the river. They had arrived within $1\frac{1}{2}$ miles of their destination when Wood's strength gave out, and he declared that

* A letter of Oliver Wood, dated March 24, 1782.

he could go no further. Fletcher urged him in vain, — the cold had already frozen one foot and rendered him indifferent, and he fell on the ice. Finding remonstrances useless, Fletcher left him, and hastened forward, hoping to be able to reach an Indian wigwam, the location of which he knew. When he arrived at the spot, he had become so feeble that he made several ineffectual attempts to climb the bank. Summoning all his energies in a desperate effort, he succeeded, and was barely able to reach the door, and communicate his tidings, when he became senseless, and was with great difficulty restored. A party of Indians were despatched to succor Wood, and they found him frozen to death. Fletcher's foot was badly frozen, but the Indians made a poultice out of some mud in a spring, and saved amputation.

Silas Wood, Oliver's son, came in the Spring of 1782. He seems to have been quite a poet. On a sheet of paper, labeled "SILAS WOOD, His Vearces 1777," he has left the following. Verses 1 and 5 are missing.

2

" When there's not But Blood and wounds
Drumes a Beeting, Colours Flying,
Cannon Roring, Tories Dying,
These are the noble Effect of war.

3

" They that reign masters of the seas,
Shak of your youthfull sloth and Ease,
Well make the hawty Tories know
The torter they must under go
When they Ingage their mortal Foe.

4

"Display your Colars, Beat your Drums,
Batter their Shipping, Fire their Towns,
United Sons of Amaricans Fame,
Let not your Corage Corage Tame,
Weall Drive the Tories Back again.

6

"Forget the Fight of Bunkerhill
Alltho they gand the Feld of Blood
By what that We have Undertrod
They Dar not Venter out again.

7

"And they have Pact up all and gone,
That they Cold carrey out of Town.
God grant that they may not Return
To Do the Brave american harm,
O may this be our Daly Prayer,
amen amen.

8

"And now our Trops ar Sent away,
To gard our Secost Night & Day,
All around the Continental shore,
Which Thing was Never Don Before
O may they be preserved in health,
amen amen."

There seems to be more patriotism than poetry in these lines. They have the spirit of sincerity in them.

About the year 1800, William Fletcher, jr. and Ebenezer Heald went above Caratunk, to hunt, in the month of November. They attempted to cross the Kennebec on a raft which they constructed, but the anchor-ice was running very swift, and the weather was so intensely cold that the raft soon froze in the river, and there remained. They endeavored to build a

fire on the raft, and a few blackened sticks and embers were found. It is supposed that they attempted to reach the shore, as their bodies were found in the water below the Falls, the following July. Two dogs that were with them returned, as the ice was firm enough to bear them.

ADVENTURES OF ROBERT FORBES AND FAMILY. March 17, 1784, Robert Forbes started, with his wife and four children, from Nouvelle Bois, on the river Chaudiere, for the settlements on the Kennebec. He was a native of the States, and wished to live among his countrymen. He employed three Dutchmen, Midstaff, Pancake, and Christian, to guide him, as they were going (as they said) in his direction. His children were to be drawn on sleds, while himself and wife, who was *enciente*, were to travel on snowshoes.

After travelling through the silent wilderness eight days, on the ninth they left the river, whereon they had travelled, to strike across the country. They found the surface so broken by gullies, that they could proceed but a short distance with their sleds, and were compelled to halt. On the ninth day the difficulties of their journey obliged them to make a camp, and the mother and children were left behind, while the father and a part of the baggage went on with the guides, intending to find Meconich Pond, and return the next day. But the pond was not discovered until the next day, at three o'clock. Their baggage was left at this place, and Midstaff led the way to where he

said an Indian resided. The habitation was found, but it was deserted.

The next morning, March 27, they returned to the Pond where the baggage had been left, and the three guides seized the most important part thereof, and refused to return to the family of Forbes, but signified their intention of going on to Kennebec. No entreaties could change their bad resolution, and leaving him nothing but a small axe, a poor firelock, and two loaves of bread, they left him. He arrived at the place where he had left his wife, that evening, and to them he communicated the sorrowful tidings. Thus this unprotected family was left alone, eight days from the Canadian settlements, and 150 miles from any American habitation, without food or friends, or even a compass. They knew not where they were, or where to go.

The river had begun to break up, so that they could not go back, and whither else should they go? They left all their heavy baggage, and started, as they supposed, in the direction of the Kennebec. The eldest daughter walked, and Mr. Forbes took two children and John one, on sleds. The first day a violent storm prevented much progress, and they did not reach the pond where their guides left them, until Friday. Here, to their great joy, they met the Indian, named John Baptist, who hospitably invited them to his camp, where he kindly entertained them till the following Monday. Meanwhile, he killed a moose and gave the family as much as they could carry, and piloted

them to the Kennebec river, and would have gone to the settlements but for his wife, who was sick. He then wished them well, having previously drawn a map of their route on a piece of birch bark.

On leaving the Indian, Mr. Forbes gave him a part of his valuables, and expressed his great gratitude. He then followed the river, but found every conceivable obstacle in his path, and April 12, finding his provisions exhausted, he set forward, with his eldest son, hoping to find a settlement, and return with succor. He accordingly erected a camp for his wife and four other children, and started, leaving them a small piece of tallow and a pound and a half of moose-meat! The first and second days they travelled on the ice, as it would bear them, but unfortunately they mistook a carrying place, twelve miles across, and followed the bend of the river sixty miles. The third day they found the river tolerably clear of ice, and they built a raft, and got it under weigh about ten o'clock the fourth day. Of course they were constantly wet through by the many rips, over which they passed. About noon their raft struck a rock, and parted, leaving them only a single string of logs. At this time they lost their axe. At four o'clock, after drifting in great danger on the spring tide, they struck an eddy and reached shore. After this they travelled by land until the 20th of April, when they heard the report of a gun! They answered several times in vain, and supposing that they heard the fall of a tree, they abandoned themselves to despair. April 22, however, having built a small fire, they

were seen by Luke Sawyer and others, and conducted to the settlement at Seven Mile Brook. They had eaten the few ounces of moose-meat they took, and their moccasins, having nothing else to subsist on, and they were so exhausted, that they could scarcely stand alone.

On their arrival, Major Hale, Willam Huston and Ebenezer Hilton started for his wife and children, and after being absent thirteen days they returned, unable to find them. It had now been twenty-four days since they left the wife and four children, with the pound and a half of moose-meat and a small piece of tallow. But Mr. Forbes succeeded in prevailing upon James McDonald and Jonathan Ames to renew the search, he accompanying them. But finding him a hindrance rather than a help, the two sent him back and pursued their journey together. On the 2d of June, they reached the place where Mrs. Forbes and the children had been left, and to their great astonishment, they found the mother and one child alive! They had been forty-eight days without fire, and fifty with the before-mentioned meat and a little of the inside bark of the fir-tree. Thirty-eight days after Mr. Forbes left his family the little boy died, Katharine the next day, and Mary four days after. The poor woman herself was expecting to die each moment, and the other child, Peggy, had scarcely the breath of life. The three dead children were laid out side by side in the camp, for the mother had not strength to bury them. On the 3d of June, they placed the surviving child and the mother

on a bier, and at length reached Norridgewock, where the family settled, and dwelt some time. They occupied a house formerly standing between the houses of T. C. Jones, Esq. and Alfred Stackpole. A child was born soon after their arrival.

The dangers and hardships of the family, in travelling so far, under such circumstances, cannot now be fully appreciated. The early pioneers of this now beautiful country deserve the endless gratitude of this and all succeeding generations.

The families residing in Norridgewock at the time of its incorporation, may be learned from the following list of the first payers of taxes. Those not mentioned in the Winslow tax list came between 1780 and 1788.

Asa Longley, Charles Witherell, Joseph Tarbell, Josiah Nutting, Amos Adams, Edmund Parker, Asa Parker, Luke Withee, Thomas Heald, Alpheus Parlin, Nathaniel Withee, Jonathan Spaulding, Ephraim Linsey, William Varnum, John Longley, Samuel Cook, Levi Sawyer, John Lamson, Zebulon Gilman, James Laplain, James Adams, Amos Adams, Jr., Solomon Squier, Unite Keith, Sylvanus Sawyer, Jr., Samuel Richards, James Smith, Phineas McIntyre, John Ware, Luther Pierce, Calvin Pierce, Uzziel Withee, Abraham Clarke, Daniel Steward, Benjamin Moore, Col. John Moor, Jonas Parlin, Goff Moor, Robert Richards, Eleazar Spaulding, Lieut. Eleazar Spaulding, Seth Spaulding, widow Jane Laughton, John Laughton, William Spaulding, Jr., Josiah

18*

Spaulding, Levi Proctor, William Spaulding, Josiah Spaulding, Jr., John Clark, Oliver Wood, Silas Wood, William Weston, David Lancaster, Oliver Heywood, Samuel Squier, John Squier, Peter Farnsworth, Isaac Kidder, Dr. Zebulon Gilman, widow Elisabeth Heald, Josiah Heald, Thomas Whitcomb, Simon Pierce, David Pierce, Benjamin Thomson, Charles Whitcomb, Moriah Gould, ——— Davenport, John Brown, Ephraim Brown, John Cook, widow Ann Cook, Moses Dickford, Sylvanus Sawyer, George Brown, Moses Martin, Maj. Zephaniah Keith, Levi Samson, John Parlin, Nathan Parlin, Benjamin Hinds, John Heald, Ezekiel Emerson, William Sylvester, Ephraim Ward, Obadiah Witherell, Zachariah Longley. If there were any others in 1788, their names do not appear on the tax list.

The Town of Norridgewock, County of Somerset, State of Maine,* lies on both sides of the Kennebec river, in north latitude 44 deg., 40 min. It is the shire town, and was the fifty-eighth incorporated in the State. It lies 28 miles N. from Augusta, 90 miles N. N. E. from Portland, 55 miles W. from Bangor, and 60 miles S. S. W. from Moosehead lake, and is bounded north by Madison and Farmington, east by Skowhegan and Bloomfield, south by Smithfield and Mercer, and west by Starks and Mercer.

The general aspect of the town is uneven. Along the banks of the river the intervalles are

* Originally Mavooshen.

broad, and the soil in many places is very level, producing some of the most beautiful farms in the world; but the surface is generally broken into small vales, and numerous fruitful hills, which give the town almost every variety of scenery. The soil is a sandy loam, resting on limestone, and is very productive.

"Old Norridgewock was a most pleasant site, opposite the mouth of Sandy river, — the general and almost sole resorting place of the tribe, immediately after their numbers or ranks were thinned; and a spot consecrated to them by every sacred and endearing recollection." (*Williamson, Hist. Maine*, vol. i., p. 467.) The name originated from the appearance of the water in the Kennebec, at this place. There are no cataracts, but the water from Norridgewock falls to Skowhegan is a succession of small rapids and intervals of smooth water. Hence the name: *Norridge* [falls] *wock* [smooth water]. The Indians called the entire region, from the head of Moose river to Madison falls, *Arantsook*, or, as they more correctly pronounced it, *Dalantsou*, meaning Great Camping Ground.* From the falls at Madison to Skowhegan falls, including most of the territory treated of in this history, they used an Indian term, which the French pronounced *Nanrantsoiak*, and the English, *Norridgewock*. An intervale was called *Natuah*.

There is another way of accounting for the name of the town. It is said that in the old

* Governor of Penobscot, via Rev. O. H. Johnson.

French War, the Indians took an English prisoner by the name of *Norridge*, who was sick. They carried him up the Kennebec until they arrived at our town, when they placed him on his feet, angrily exclaiming, — “*NORRIDGE—walk!*” — a name which the territory has since been known by. This name, however, designated the region on its first discovery by the English, long before the French War. Tradition cannot always be relied on.

Granite is found in great abundance, and of such an excellent kind as would be the wealth of any town on the sea-board. As it is, it is of more benefit to the people than a gold mine.

There is an area of 24,620 acres of land, of which 880 are covered with water, 610 occupied by roads, 1,204 of waste land, 8,059 of unimproved land, 2,859 of wood land, 5,009 of pasturage, 3,000 of mowing, and 2,999 of tillage. The value of the real estate is \$187,787, and of all taxable property, \$300,000. There are 400 polls, 280 dwelling houses, 365 barns, 18 stores, shops, &c., and 140 other buildings. The town is six miles and two hundred rods long from north to south, and six miles one hundred rods broad from east to west, being very nearly square. The river enters the town at its north-west corner, and passing south-east five miles, to about the centre of the town, makes a sharp bend just below the villages, and passes out of the town in a north-easterly direction. It is from twenty-five to forty rods in width.

There is some excellent limestone in the

town, on the estate of J. S. Abbott, Esq., and in other portions. According to a survey of the State,* the limestone on the estate of S. Sylvester presents the following analysis:—carbonate of lime, 88.2; carbonate of iron, 1.2; insoluble mica and silex, 10.6,—giving 49.6 per cent. of pure lime. It is of a very excellent quality, and contains veins of pure calcareous spar, which passes through the kiln without melting, and issues pure lime. It will readily slake in water, and gains 40 per cent. It bears as much sand as any in use. The low price of wood, and other conveniences, urge upon our citizens the propriety of using it for all proper purposes. As most of the soil of the town is deficient in lime, it ought to be used for dressing. On the land of J. S. Abbot, Esq. lime is found, presenting the following analysis:—51.2 carbonate of lime; 48.4 insoluble matter; .4 oxide of iron; 28.7 pure lime. It is weak, and slags at high red heat.

The soil is excellent, for the most part. Dr. Jackson published the products of the soil on the farm of Obadiah Witherell. It yielded 15 bushels of wheat, 200 bushels of potatoes, or 40 bushels of corn, per acre. It is a loose yellow loam, surrounded by slaty limestone, mica slate, lime and gypsum. He also examined the plain of Dr. Bates, now owned by Charles Bates, Esq. It is a yellow loam, resting on sand, then gravel, then quicksand and clay. It yielded $37\frac{1}{2}$ bushels of oats and pease to the acre. The analysis of the uncultivated land

* Jackson's Survey.

of Mr. Bates is as follows:—pebbles and sticks, 50; roots of grass and sand, 350; fine powder, 600. The fine powder, on being submitted to a chemical test, yielded water, 4.8; vegetable matter, 10.2; oxide of iron, 6.8; insoluble matter, 77.1; carbonate of lime, 0.9; loss, .2.

These regions were once the favorite resorts of the moose, bears, deer, and all other animals that usually haunt these latitudes. They are yet occasionally seen. As lately as May, 1848, John W. Sawtelle and S. M. Handy, Esqrs. saw two moose cross the river, and pass near the dwelling of the former and disappear over the rising ground near Mr. Works' house.

The first records in the Town Books read as follows:

"Lincoln ss. To Lieu. Obadiah Witherell of Norridgewock in said County, Greeting. . .

"In the name of The Commonwealth of Massachusetts you are required fourthwith to Notify and warn all the Free men Inhabitants of said Town of Norridgewalk to meet at the Dwelling house of Mr. John Clark's in sd Town on Wednesday the Twentieth day of August next, at one o'Clock afternoon, then and there to choose Town Clerk, Selectmen, and such other Town officers, as the Several Towns within this Commonwealth are Impowered and Directed by Law to choose, on the month of March or April annually, and also to Transact such other business as shall there be thought necessary and Important. Hereof fail not &c.

DANIEL CONY *Justis Peas.*"*

* Town Records.

Pursuant to the above warrant the first meeting was held, and the following gentlemen served as the first legal officers of the Town of Norridgewock:— Dr. Daniel Cony, Moderator; John Clark, Town Clerk; John Clark, Major Zephaniah Keith, Moriah Gould, Selectmen; John Heald, Constable.

“Mr. John Heald was in the next place chosen Town Treasury.”

Lieut. Obadiah Witherell, Samuel Parker, Lieutenant Eleazar Spaulding, Ephraim Brown, and Peter Farnsworth, Surveyors.

Benjamin Hinds, Simon Pierce, and Josiah Spaulding, Tythingmen.

Sylvanus Sawyer, “moos and Dear Reaf.”

Benjamin Thompson, “Hogg Reaf.”

The Collectorship having been set up at vendue, it was bid off by Charles Witherell, at $4\frac{1}{2}$ per cent.

It was voted that the Selectmen should “sarve” as assessors. “Voted that men’s labor be 4s. per day, and ox work 2s. 6d. per day.”*

A petition was forwarded to the General Court, praying that the taxes assessed upon the town for the few years previous to its incorporation, should be abated.†

In a warrant calling a meeting on the Tenth of September of the same year, the people are called upon to decide whether they will choose “a committee to Lay out a highway Through the Town on the Est side of Kennebeck River, where it may be Lest Predical and Most Benefical to the Publick.” ‡

* Town Records.

† Ibid.

‡ Ib.

Messrs. John Heald, Ephraim Brown, Josiah Spaulding, Nathan Parlin, and William Spaulding, were chosen a Committee to lay out a road "from Norridgewock Point to the lower end of the town, on the east side of the River." This road was ordered to be four rods wide.*

At an adjournment of the same meeting, holden October 6th, Messrs. Ephraim Brown, Josiah Heald, and Peter Farnsworth were chosen to lay out a road on the west side of the river,† and Messrs. Zachariah Longley, Obadiah Witherell, and Amos Adams to lay out a road in the back part of the town on the east side of the river.‡

The first votes were cast December 18, 1788, when Hon. George Thatcher received thirty-five votes as a candidate for Congress, and Hon. Daniel Cony and William Graham, Esq., received thirty-five votes as candidates for Presidential Electors. The people at this time seem to have been like a jug handle, all on one side.§

It seems that in the year 1789, the town employed certain men to transact business in Boston, for it is recorded, April 6, 1789, "voted to draw 25 bushels of Rye out of the Town Treasurer to pay for the Cow that Major Zeph^h Keith had for his Son's services at Boston."||

Captain Samuel Weston was employed to describe the boundaries of the Town, and he made his report March 31, 1789. He thus describes them: "Beginning at the head of

* Town Records. † Ibid. ‡ Ib. § Ib. || Ib.

Scowhegan falls, so called, at a black Oak tree standing on the bank of Kennebec river, being a boundary between Canaan and Norridgewalk, thence running north one mile & one hundred Ninety six poles, to an Hemlock tree marked L. M. 196. R. thence turning and running West, numbering and marking the respective miles to Norridgewalk Point, striking said Point seventy Eight rods north of line, run due East from the South East corner of Lot no. 1. formerly in Norridgewalk, but now in the Possession of Mr. Oliver Willson, being seven miles and two hundred and forty eight poles to the bank of Kennebec river, on the Easterly side thereof, thence turning and running across a small part of said Norridgewock point, thence across the river, numbering and marking the miles to the Southwest corner of said town, being six miles, and two hundred and two poles to a red oak tree marked on the north side 6. M. 202 R., and on the East Side 6. M. 113. R. thence returning to South East Corner of Norridgewock, and South West Corner of Canaan, to a small Hemlock tree marked on the East side 4. M. 208. P., thence running west, Numbering and marking the miles to the South West corner of said town at the red oak tree aforementioned, being Six miles, & one hundred & thirteen Rods." *

The road from Skowhegan falls was surveyed and run in the year 1789. It commenced four rods from the bank at the head of Skow-

* Town Records.

hegan falls, and terminated at Mr. John Clark's house.*

It was voted, April 20, "to have the training field before Mr. Clarke's Dore, up and down the river."†

In those primitive times, when fences were rare and sheep were nimble, it was found necessary to record the marks by which sheep might be known and recognized. Accordingly we are certified that William Weston's sheep are marked with a swallow-tail cut out of the left ear; David Lancaster's, with a swallow-tail on the right ear, and a halfpenny under the same; William Spaulding's with a hole punched in both ears; Moriah Gould's with the left ear half cropped; John Healds with a crop of the left ear; Obadiah Witherell's with a hole in the left ear; Lovell Fairbrother's with a crop and notch on the right ear.‡

About this time Mr. John Ware procured a beaver of an Indian, which he domesticated and kept in his store. It was his custom to let him out at nightfall, and he would follow his instincts in the neighboring Kennebec, and return at dawn of day to his home. One night the beaver was kept in the store, and a violent south-west rain-storm came up, and drove the rain violently under the street door. Mr. Ware heard a noise all night beneath him, but he little suspected the cause. On going down in the morning, he found that his favorite beaver, fearing a flood, had prepared according to

* Town Records.

† Ib.

‡ Ib.

his nature to resist it, by sawing up the rounds of chairs and whatever else came in his way, to manufacture a dam. The absence of mud, however, rendered it somewhat leaky, — but it was in the way of the flood.

The barn of Wm. Sylvester was used as the first pound, in the year 1791. In the year following the town voted not to pay Josiah Spaulding, for “the bridges.”

In the year 1792, when the question arose whether the District of Maine would become an independent State, the vote in Norridgewock stood, yeas 32, nays 2.*

John Malloy, Samuel Howard and others, having petitioned for a bridge over the Kennebec river, at the “Hook,” it was declared by the town that a bridge in that place would be very prejudicial to navigation, but that one might be erected at F. Weston’s, which would not be “detrimental to vessels, &c.,” as the latter place was the “head of navigation.†

September 3, 1795, £17 were raised to purchase a stock of ammunition for the use of the town. In the year 1797 it was voted to “give 12 cents for each crow’s head that is killed.” In the same year, when the people were asked if they were favorable to a separation from Massachusetts, there were 54 for and 6 against. There were at that time 67 federalists, and one democrat.‡

In the year 1801, a petition having been presented for the alteration of the road between Silas Wood’s and Benjamin Farnham’s, it was

* Town Record.

† Ib.

‡ Ib.

voted to comply with the request, provided "the neighbors who will be most accommodated will give something handsome Extraordinary, &c."*

January 11, 1806, the town remonstrated against a bridge at Swan Island, and sent a memorial to General Court.†

April 6, 1807, the people of Norridgewock gave 3 votes for and 94 against making a separation between Maine and Massachusetts.

September 14th, 1808, the town voted to petition the President of the United States to suspend the operation of the Embargo laws. In the year following, William Jones, Calvin Selden, John Harlow, John Ware, and Richard Sawtelle, were chosen as a committee to correspond with other towns respecting the times, — the "present critical situation of our national and public affairs," and to propose a plan by which the people could relieve themselves from the threatened destruction of public liberty.‡

In the year 1809, Mr. Ezekiel Emerson of Norridgewock was hunting in the neighborhood of the lake, when he was taken violently sick. He found a camp belonging to a friend occupied by a lad; the father had gone in pursuit of game. He told the boy of his sickness, and asked him not to be alarmed if he died. In a few hours he breathed his last, and was brought home to his friends. He was a son of Rev. Mr. Emerson of Woolwich.

The question of a separation between the State of Massachusetts and the District of Maine arose again in 1816, and there were

* Town Records.

† Ibid.

‡ Ib.

thirty-three for, and fifty-one against the separation. A Convention was holden in Brunswick, on the last Monday of September in the same year, to discuss the expediency of erecting the Province of Maine into a Sovereign State, and William Allen, Jr., Esq., was elected as a delegate from Norridgewock. The town declared by a vote of sixty-five to sixty-four that Maine should not become a State.*

May 15th, 1819, it was voted that "the County of Somerset have liberty to erect a court-house on such part of the common belonging to the town, as shall be designated for the purpose, so far as the town have a right thereto. The site was selected and a deed from the town was given. The same year the town forwarded an earnest petition to the General Court, praying that the district of Maine might become a State immediately. The vote stood 160 yeas, and 33 nays. William Allen, Esq., was chosen a delegate to Portland, to form a Constitution for the State of Maine.†

The Constitution was drafted, and when it was presented to the people for their ratification, there were sixty-six votes cast in Norridgewock, all of which were for the Constitution.‡

In 1820, the town protested against being classed with any other town in electing a representative. In the year following, the town passed a series of resolutions, protesting against the appointment of Warren Preston as Judge of Probate.

September 10, 1821, the town unanimously

* Town Records.
19*

† Ibid.

‡ Ib.

voted against erecting the towns of Farmington, Strong, Avon, Phillips, Kingfield, Freeman, New Portland, New Vineyard, Industry, and other towns and plantations into a new county. At the same meeting the town remonstrated against the annexation of East Pond Settlement to Norridgewock.*

In the year 1829, the first public action in relation to the subject of Temperance was had, when the town voted by 87 to 79 not to grant licenses to Retailers of Ardent Spirits, to allow alcoholic liquors to be drunk at their stores. The same question was resumed in the Spring of the following year, and decided as before, but in September, the question was decided in favor of granting licenses.

A protest was unanimously passed this year against being classed with any other town in electing a representative to the General Court.

The great Freshet of 1832, was the most remarkable that has ever occurred on the Kennebec since the memory of man. The waters were highest at midnight of May 21st. The roads and dwellings were overflowed in many places for miles. In Norridgewock, the dwelling of Dr. Amos Townsend, now occupied by Charles Norton, was on an island, accessible only by a boat. - At the residence of Thomas C. Jones, Esq., the water came in, and flowed up to Turner's tavern, which had two feet of water in the cellar. Twenty inches higher, and the water would have flowed in by the north school-house, and met that which backed up from below the village, and in the opinion

* Town Records.

of many, the wash would have taken away the entire village on the north side of the river. The greatest consternation prevailed; stores and houses were emptied of their contents, and artificial means were employed to prevent the buildings from being undermined, when the waters began to abate, and the danger passed. Mills were destroyed at Skowhegan, and many thousands of dollars' worth of property were overwhelmed on the Kennebec and other streams.

In January, 1839, a large wolf committed many depredations in our neighborhood, and the people turned out *en masse* to destroy him. He was of the Canadian species, and the largest ever seen in this vicinity. After chasing him two hundred miles in seven days, he effected his escape.

On petition of James Mills, in 1843, it was voted to grant no licenses for the sale of ardent spirits, except for medicinal and mechanical purposes; and that each retailer should keep a book containing a record of all sales, with the name of the purchaser, &c., which record should be open for public inspection. In the following year, the selectmen were warned to be on their guard, and prosecute all violations of the License law.*

February 3d, 1845, on motion of Hon. Drummond Farnsworth,—John Robbins was appointed agent to ferret out and prosecute all violations of the License law. It was voted that one person on each side of the river

* Town Records.

should be licensed to retail ardent spirits for medicinal and mechanical purposes only. Resolutions to the same general effect were introduced at the following March meeting by the Hon. Drummond Farnsworth and J. S. Abbott, Esq.

The history of the town since its incorporation is brief, but it may be said generally that the town is pursuing a prosperous course, and is steadily gaining ground.

"Aunt Harlow," the second wife and present widow of Dr. John Harlow, has been a fixture of the town for the last quarter of a century. She resides in a most beautiful and romantic spot, near the bank of the river, where, in general seclusion, she pursues her favorite occupations. By her own industry, and the aid of others, she has filled every possible corner and crevice of her cottage with geological specimens, some of which are really curious. In addition to these, she has, by her ingenuity, constructed of moss and yarn, many tableaux, representing scenes in the Scriptures, the early settlement of the country, &c., and the young people are frequently drawn together to examine her cabinet, and listen to her instructive, though eccentric conversation. She has conducted to the amusement of the young, and they, in turn, have added to the comfort of her declining years. She is altogether the most remarkable personage in Norridgewock.

John Ware, is a name that richly deserves mention in this history. He was born in Groton, Massachusetts, and was a son of Dr. —

Ware, formerly well known in the vicinity of his sphere of practice. Mr. Ware came here very poor, with nothing but industry, integrity, and a good will as his friends, in the year 1782. He began at his trade as a cooper, and was accustomed to give a great deal of credit for the work he did. It was his custom to trust his work out for a year, and then, for every bushel of grain that was owed to him, to take a note for five pecks. From such humble beginnings he continued in trade until he became the wealthiest person in Somerset county. Some of his customers have complained of him; but the most that can be said to his disadvantage is, that he was well calculated for a successful merchant. He understood human nature, and especially the nature of the Indians, who came many miles to deal with him. He bought their furs greatly to his advantage, and sold them as well. He kept a very large store, was a great economist, never imprudent, and always exercised the Yankee's skill after the "main chance," and if those whose wealth helped to swell his own would but blame the avidity with which, in former times, they resorted to the strong drinks which were sold by Mr. Ware, as well as by every other merchant, they would accuse their own folly quite as much as Mr. Ware's keenness at a bargain. His spirit of enterprise is an example to every young man. He died in August, 1829, aged 62 years.

Ithamar Spaulding, Esq. was, for many years, a prominent and highly respected citizen. If

the Persians acted with propriety, when they pronounced the life of every man useless, who died without planting a tree, while they regarded the lives of those who planted trees as beneficial to the race, then the name of Ithamar Spaulding should be held in grateful and lasting remembrance. It was through his admirable taste and commendable zeal, that the village of Norridgewock acquired its beautiful appearance.

It was in those days when all the wheels of enterprise were oiled with good (?) liquor, that Mr. Spaulding proposed to Mr. Ware, that if the latter would furnish liquor for the men, he would furnish trees, and oversee the labor of transplanting them. The offer was accepted, and the village was rendered beautiful. Mr. Ware insisted on poplars and willows, but wherever Mr. Spaulding had his way, he set out elms, which have the strength of the oak and the pendant grace of the willow, and which are the most beautiful of all shade-trees. Posterity ought to cherish his memory as often as it looks upon the magnificent and enduring monuments of his taste and skill, which render Norridgewock one of the most charming and delightful of all New England villages. He was assisted by Dr. John Harlow.

Mr. Spaulding, after discharging many offices of trust, and enjoying the confidence of the people, removed to Solon, in September, 1817. He was a rigid moralist, upright and virtuous, and emphatically an honest man. He died May 20, 1832, aged about 60 years.

The Agricultural productions in 1837 were, — 3,975 bushels of corn, 6,841 of wheat, 842 of rye, 29,014 of oats, 412 of beans, 296 of pease, 652 of barley, 53,320 of potatoes, 2,058 of turnips, 7,035 of apples, 9,182 lbs. of wool, 132,410 of pork, 26,623 of beef, 2,905 tons of English hay, 324 horses, 51 colts, 264 oxen, 561 cows, 618 other cattle, 3,339 sheep, 530 swine, 291 bbls. of cider, 31,545 lbs. of butter, 12,347 of cheese.

There were 41 chaises, 1 coach, 136 horse wagons, 1 grist-mill, 1 saw-mill, sawing 150,000 feet of boards, (now 200,000 ft.,) 1 fulling-mill, dressing 3,000 yards of cloth, 1 oil-mill, 2 tanneries, with 42 vats, 5,400 feet of stone quarried, and 700 feet dressed, \$5,700 stock in trade, (now \$21,100,) \$22,761 loaned, \$15,300 bank stock; real estate in 1841 was valued by the Legislature at \$279,069; valuation in 1845, \$305,776; taxable estates in 1837, \$336,891. Agriculture has advanced somewhat in the town since 1837, with the exception of the wheat and potato crops; but the trades remain about the same. There was a time when Norridgewock was, as a town, far more enterprising than at present. Business has decreased, but the town is one of the first in Maine for its agricultural productions and general standing.

J. S. Longley & Co. have, within a few years, raised for the market large quantities of garden seeds. They are doing a large business.

TANNERIES. — Mr. James Laplane, a Scotchman, came to Norridgewock in 1782–3, and had a few small tan-pits in the south part of

the town, in what was called Fairfield woods. He ran away from Scotland. He loved a girl whose parents were averse to him, and he carried her, a slender female, in his arms to the sea-board, and emigrated to America. In 1790-1, William Farnham commenced digging pits where the road now is, between John W. Sawtelle's house and Henry Butler's store. The pits were on land belonging to Josiah Heald, who gave them to Major John Loring when he came. Farnham then went up to the small brook near Seth Cutler's, where he worked a short time. David Lancaster carried on the business, for several years, near the edge of Bloomfield, on land now owned by Deacon Morse. Maj. John Loring came in 1802, and commenced the business near the river on Mill stream, in South Norridgewock. He invested considerable, and did a large business. In 1806 a fire destroyed his buildings, and nearly ruined him, but he recovered from the blow, and erected other buildings, and in 1812 he built an oil-mill, the only one in Somerset county. He sold out in 1825 to Col. E. Rowe, who continued until 1845. Maj. Willoughby Prescott has also followed the business to good advantage. There is nothing of it now done in Norridgewock.

The statistics of Canaan, Bloomfield, and Skowhegan, for the year 1850, will show the state of the business.

MODERATORS.*—Daniel Cony, 1788; Zephaniah Keith, 1788, 9; John Parlin, 1789, 90, 1, 2,

* Town Record.

3, 4; Dr. Zebulon Gilman, 1790, 1802; Obadiah Witherell, 1790, 1; Zachariah Longley, 1790; John Clarke, 1791, 3; Oliver Wood, 1792, 3; John Moor, 1793; Perley Rogers, 1794, 5, 6, 7; Josiah Warren, 1794; William Ward, 1794; Daniel Stewart, 1795, 7, 1801, 2, 10, 16; James Thompson, 1796, 7, 8; John Harlow, 1799, 1806, 8; William Spaulding, 1800, 1, 4; William Jones, 1802, 3, 5, 6, 9, 10, 12; Solomon Bixby, 1804; Simon Pierce, 1806, 7; John Loring, 1808, 9; John Ware, 1808; Calvin Selden, 1811, 13, 14, 15, 17, 19, 20, 1, 3, 4, 6, 7, 8, 9, 30, 1, 2, 5, 6, 7, 9, 40, 4, 5, 6, 7, 8; Warren Preston, 1814; William Allen, 1815, 17, 21, 2, 3, 4, 5, 6, 7, 36, 7, 8, 9, 40, 1, 6, 8; James Waugh, 1816, 17, 18; John G. Neil, 1818, 19, 20, 1, 4, 5; Samuel Searle, 1818; David Kidder, 1822, 3; John S. Tenney, 1827, 9, 32, 3, 4, 40, 3; Drummond Farnsworth, 1827, 35, 7, 8, 41, 3, 9; Cullen Sawtelle, 1830; Caleb Jewett, 1830; Solomon W. Bates, 1831; Melzar Lindsay, 1833, 41, 2, 4, 5; James Bates, 1837, 8, 9, 44; Elisha P. Barstow, 1838; David Danforth, 1844; Seth Parlin, 1845; Simeon Robbins, 1847; Thomas C. Jones, 1847.

TOWN CLERKS.* — John Clark, 1788, 95; Daniel Stewart, 1789, 90, 2, 3, 4; Josiah Warren, 1791; Josiah Spaulding, 1796, 7, 8, 9, 1802, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15; John Harlow, 1800, 1, 6; William Allen, 1816, 17, 18, 19, 20, 1, 2, 3, 4, 5, 6, 7, 8, 9, 30, 1, 2, 42, 3, 4, 5; Asa Clarke, 1833, 4, 5; Melzar Lindsay, 1836, 7,

* Town Records.

8, 9, 40; Calvin Selden, 1841; Edward Rowe, 1846, 7, 8, 9.

TOWN TREASURERS.*—Josiah Heald, 1788; John Clarke, 1789, 90; Simon Pierce, 1791; Silas Wood, 1792, 3, 4, 5, 6, 7, 8, 1803, 4, 5; John Ware, 1799, 1800, 1, 2, 6; John Loring, 1807, 8, 9, 10, 11, 12, 13, 14, 15, 16; James Wright, 1817, 18; Ezekiel Heald, 1819, 20, 2; Mark S. Blunt, 1821, 3, 4, 5, 6, 7, 8, 9, 30, 1, 2, 3, 4; George Sylvester, 1835; Edward Rowe, 1836, 7, 8, 9, 40, 2, 3; Cullen Sawtelle, 1841; David Danforth, 1844, 5, 6, 7, 8; Loren B. Jones, 1849.

REPRESENTATIVES TO GENERAL COURT.†—Ithamar Spaulding, 1807; John Ware, 1808, 9; Calvin Selden, 1810, 11, 12; William Sylvester, 1813, 14, 15; Josiah Spaulding, 1819. The town did not send a delegate for the first eighteen years after its incorporation, nor during the years 1816, 17, and 18. The foregoing gentlemen went to Boston, while those that follow went to Augusta. Eleazar Coburn, Nor. and Bloom., 1820; Caleb Jewett, 1821; Jonas Parlin, 1822, 3; William Allen, 1824, 7, 34; Drummond Farnsworth, 1826; Calvin Selden, 1828; Samuel Searle, 1829; John Kidder, 1831; Cyrus Fletcher, 1832; Arthur Spaulding, 1833; Seth Gage, 1835; John S. Tenney, 1837; Samuel Hutchings, 1838; Melzar Lindsay, 1839, 40; William H. Ellis, 1841; Edward Rowe, 1842; Anson P. Morrill, 1843; Abraham W. Freeman, 1844; James Adams, 1845; David

* Town Records.

† Ib.

Danforth, 1846; Stephen Weston, 1847; Simeon Robbins, 1848.

VOTES FOR PRESIDENTIAL ELECTORS.* — 1788, Washington 35; 1792, Washington 12; 1796, Federal 24; 1800, Federal; 1804, Federal 26, Democrat 41; 1808, Madison; 1812, Madison 99, ——— 14; 1820, Munroe 23, Scattering 4; 1824, Adams 116, Crawford 12; 1828, Adams 130, Jackson 66; 1832, Adams 158, Jackson 94; 1836, Harrison 137, Van Buren 114; 1840, Harrison 271, Van Buren 100; 1844 Clay 198, Polk 85, Birney 41; 1848, Taylor 177, Cass 86, Van Buren 72.

VOTES FOR GOVERNOR IN NORRIDGEWOCK.† — From 1789 to 1798 they were unanimously for the successful candidate, except a scattering vote occasionally; usual number 20. In 1793 the whole number was 9, all for Hancock.

Chosen.		Not Chosen.	
1799	<i>Sumner</i>	30	Heath 17
1800	<i>Strong</i>	14	Gerry 23
1801	Do.	11	Do. 35
1802	Do.	27	Do. 27
1803	Do.	26	Do. 21
1804	Do.	34	Sullivan 27
1805	Do.	27	Do. 50
1806	Do.	41	Do. 41
1807	Do.	47	Do. 48
1808	Sullivan	35	<i>Gore</i> 49
1809	<i>Gore</i>	80	Lincoln 22
1810	Gerry	22	<i>Gore</i> 101
1811	Do.	31	Do. 88

* Town Records.

† Furnished by Melzar Lindsay, Esq.

Chosen.		Not Chosen.	
1812	<i>Strong</i>	100	Gerry 21
1813	Do.	115	Varnum 25
1814	Do.	112	Dexter 22
1815	Do.	122	Do. 30
1816	<i>Brooks</i>	115	Do. 41
1817	Do.	119	Dearborn 29
1818	Do.	110	Crowninshield 32
1819	Do.	59	Do. 46
1820	King	129	<i>Weston</i> 1
1821	Parris	74	<i>Wingate and</i> } 155
			<i>Whitman</i> }
1822	Do.	84	<i>Whitman, et al.</i> 80
1823	Do.	68	<i>Longfellow, et al.</i> 76
1824	Do.	100	Do. 49
1825	Do.	49	Lincoln 95
1826	Lincoln	119	
1827	Do.	85	
1828	Do.	113	
1829	<i>Huntoon</i>	142	Smith 102
1830	Smith	108	<i>Huntoon</i> 159
1831	Do.	115	<i>Goodenow</i> 147
1832	Do.	110	Do. 159
1833	Dunlap	124	Do., et al. 137
1834	Do.	148	<i>Sprague</i> 176
1835	Do.	112	<i>King</i> 124
1836	Do.	150	<i>Kent</i> 160
1837	<i>Kent</i>	221	Parks 84
1838	Fairfield	125	<i>Kent</i> 237
1839	Do.	99	Do. 226
1840	<i>Kent</i>	263	Fairfield 100
1841	Fairfield	109	<i>Kent</i> 223
1842	Do.	98	<i>Robinson</i> 187
1843	Anderson	80	Do. 175

	Chosen.		Not Chosen.	
1844	Anderson	90	<i>Robinson</i>	203
1845	Do.	81	<i>Morse</i>	171
1846	Dana	75	<i>Bronson</i>	128
1847	Do.	68	Do.	142
1848	Do.	80	<i>Hamlin</i>	155

In 1841 the Abolitionists began to be distinctly known; — their votes were, 1841, 20 ; 1842, 48 ; 1843, 50 ; 1844, 50, and 6 scattering ; 1845, 51 : 1846, 74 Abolitionists, and 33 National Reformers ; 1847, 36 Abolitionists, and 29 National Reformers ; 1848, 105 Free Soil.

Those names in *italics* were Whigs or Federalists.

TAXES* — 1788 to 1849.

	Town.	Highway.	Schools.
1788	£10 \$4†	£60	
1789		58	
1790	£8	£100	
1791	8	100	£30
1792	60	50	40
1793		50	20
1794	20	80	25
1795		150	40
1796	30	100	50
1797		\$200	45
1798		300	\$150
1799		400	200
1800		400	200
1801	\$130	500	200
1802		500	200

* Town Records.

† And 25 bushels of rye.

20*

	Town.	Highway.	Schools.
1803	\$100	\$700	\$300
1804	100	600	300
1805	100	700	300
1806	130	800	300
1807	50	900	300
1808	100	700	300
1809	50	1000	400
1810	150	1000	400
1811	75	1100	400
1812	75	1200	400
1813	100	1500	400
1814	100	2000	500
1815	200	1500	500
1816	200	1500	500
1817	500	1500	500
1818	200	1500	500
1819	300	1500	500
1820	200	2000	500
1821	250	1500	500
1822	300	2000	600
1823	250	1625	600
1824	250	2000	600
1825	250	2000	600
1826	250	2000	600
1827	200	2500	600
1828	200	2500	600
1829	200	2500	600
1830	300	1500	600
1831	500	2000	700
1832	200	1500	700
1833	250	2000	700
1834	500	2000	700
1835	300	2200	700

	Town.	Highway.	Schools.
1836	600	2500	700
1837	400	1600	700
1838	600	1500	700
1839	600	1700	700
1840	700	2200	700
1841	600	1700	700
1842	600	2200	750
1843	700	2000	750
1844	750	2000	750
1845	750	2500	750
1846	650	2000	750
1847	650	2000	900
1848	700	2000	900
1849	700	2000	750

For Ministers' Tax see "Ecclesiastical."

CONGREGATIONALIST CHURCH AND SOCIETY.

As related in the History of Canaan, Rev. Ezekiel Emerson, Pastor of the Church in Georgetown, on the breaking out of the Revolution, retreated to Norridgewock, where he resided several years, preaching to the settlers of Norridgewock, Canaan, and vicinity. He undoubtedly broke the bread of life to the people from 1777 to 1783, say six years. As there was no town in either place, he was supported by private subscription, and was much beloved. He was a most excellent and worthy man. See Ecclesiastical History of Canaan.

The first public movement for the establishment of Public Worship was on April 7th, 1789, when a committee of nine men was chosen to

“view the center of the town, and pitch on the most convenient spot for a meeting-house.” But it was decided on the 20th of the same month, to dismiss the matter “for the present.”*

April 5, 1790, “voted that the preaching be at Mr. John Clarke’s.” The first preacher’s name mentioned on the Town books, is recorded in the following vote, passed May 26, 1790. “Chose Decon Longley, Mr. John Heald, and Oliver Wood, Esq., for a committee to agree with Mr. Muzzy, to make up a year from the time he began to preach.” In the year following the selectmen were instructed to engage Mr. Muzzy permanently, but the vote was countermanded, and he left the town. Efforts were made in 1792, to join with the people of Canaan, and secure regular preaching in each town alternately.*

In the latter part of the year 1792, there were serious efforts made to erect a meeting-house. There were two lots selected as appropriate places. “Esq. Tobey, of Fairfield, John Burrill, of Hancock, and Captain John Grey, of Seven Mile brook,” were chosen to decide on the location. There was considerable feeling in the town on the subject, and it was thought that citizens of other towns would give an unprejudiced decision on the best site for the church. John Moor, John Heald, and John Clark were chosen to wait upon the aforesaid committee, and join with them in drawing a plan for the building. The town voted to raise £150 to erect the church. In 1793, Rev. Jonathan

* Town Records.

Calef was voted to be employed until all the money in the bank belonging to the town was expended.*

The different portions of the building were let out to those mechanics who bid lowest, and the lumber was furnished on the same terms. July 15, 1793, the town agreed to hire Mr. Calef one third of the time if he would settle in Canaan.† He preached a short time, but was not popular in Norridgewock, and soon ceased.

The committee appointed to select a location for the church, reported in favor of a spot, but the town voted not to accept the same. It was at length decided that it should stand in Mr. John Clark's field.‡

In those times a raising was a scene of great mirth, when it was the custom to raise the building, and sometimes for the people themselves to fall down. A meeting-house was a rare building, and the raising thereof correspondingly remarkable. In order to do full justice to the occasion, therefore, it was voted Jan. 23, 1794, "to choose some person or persons to provide *rum*, and whatsoever is found *necessary*, for raising the meeting-house, and that the committee formerly chosen for procuring material, &c., be the persons, and that they appoint a day at this meeting, when they will let out the giting of one barrel of West India rum, and one quarter of a hundred of maple sugar, to them that get it the cheapest."

* Town Records.

† Ibid.

‡ Ib.

Different views of necessity prevail among different people.

A little manuscript volume, entitled "Town Book, for the Meeting House Accounts, Norridgewock," gives the following items of the cost of the church.

1794.		<i>Town of Norridgewock to</i>			
October —		OBADIAH WITHERELL, WILLIAM SYLVESTER, and JOHN WARE, Dr. — as Committee for said Town to finish the meeting house.			
		to sundres paid for Rum at vendue of			
		pews Brot. from Ware's account 15s. 6d.	£0	15	6
		to bringing up 10d & 20d Nails In october			
		10s. as Ware's Book - - -	0	10	0
		I Qr paper to Write Notes 2s. - -	0	2	0
		to paying Charles Witherell for bringing			
		up 4d Nails 4s. - - -	0	4	0
		Paid Simon Pierce for under pining -	7	5	6
		to Cash paid Sundre Persons for Lumber			
		bid off at Vendue 22 Dec'r 1794 -	36	2	0
		Paid Elezer Spaulding Jr. underpining	6	6	0
		to Josiah Heald for $\frac{1}{2}$ m Boards - -	0	12	0
1795.		paid Ware 6s for $\frac{1}{2}$ m 10d Nails -	0	6	0
May		paid Josiah Warren for 2 m Boards at 24s	2	8	0
		2s per m for feching s ^d Boards - -	0	4	0
		paid Capt ⁿ Witherell for 1137 feet Boards			
		24s per m. - - - - -	1	6	$\frac{1}{2}$
29		Paid Joseph Vickere - - - - -	18	17	6
		Paid Josiah Warren for gitting Bark for the			
		meeting house - - - - -	0	6	0
		Paid Joseph Vickere for Labour for finish-			
		ing out side of the house - - -	105	0	0
July 27 :		Paid for Brads, Nails, Oill, and giting	15	1	6
Novem.		from Boston oill —			
		Paid Elezer Spaulding Jr. - - -	6	6	0
		Paid to Wm. Weston for under pining	12	13	6
		Paid Joseph Vickeree for Labour - -	4	10	0
1796.		Paid Mr. Heald for Sawing Boards -	0	1	10 $\frac{1}{2}$
June 2		to Cash sent to Boston for Glass, paint,			
		puttey, oill, at pa. 33, W—s Day Book	110	0	0
8		Paid Wm. Sylvester for 564 Clabboards			
		at 6s. - - - - -	0	1	$\frac{1}{2}$
		Paid 6s. for Stagan poals - - -	0	6	0

	Paid Mr. Sylvester for Gowing after Window Crowns - - - - -	1	0	0
	Paid Mr. Gilman for 4 lb 4d Nails - - - - -	0	3	3
15	Paid for feching out Sparks, from Witherell's to Edmund Parker's, 1 Glass W. I. Rum - - - - -	0	0	3
	Cash paid Kidder for advise fee - - - - -	0	12	0
July 24	paid Joseph Moor for 550 clabb : at Eight Dollars pr. m. - - - - -	1	6	4
		<hr/> £332 6 3½ <hr/>		

In the winter of 1794-5, divine worship was celebrated one third of the time at Mr. John Clark's, one third at Mr. Silas Wood's, and the remainder at Mr. Josiah Spaulding's. During the year 1795, £27 were raised for the support of the gospel.*

The house was made tolerably habitable, and on the 29th of September, 1794, the pews were sold at public vendue, to Joseph Vickere, John Ware, Josiah Spaulding, Eleazar Spaulding, Jonathan Parlin, Uzzial Withee, David Lancaster, Josiah Heald, William Weston, Robert Richards, Amos Adams, Jr., Nathaniel Withee, William Farnham, John Laughton, Solomon Bixby, Dr. William Ward, John Spaulding, Joseph Tarbell, Edmund Parker, Abraham Moor, David Pierce, James Thompson, Robert Whitcombe, John Moor, William Spaulding, Seth Spaulding, Ephraim Brown, Nathan Parlin, Thomas Heald, Peter Farnsworth, Isaac Kidder, Amos Shed, Samuel Cook, Obadiah Witherell, Peter Gilman, Jr., William Withee, Josiah Warren, Luke Withee,

* Town Records.

Asa Longley, and Charles Whitcombe, for \$2,001.15.

The house seems to have progressed very slowly towards completion, as we find each year some little addition made. Rev. Phineas Randall preached a few months, commencing June, 1796. At this time a very encouraging revival commenced, and about thirty persons were hopefully converted. In the year 1797 a movement was made to settle Mr. Randall, but it was not successful.

In February, 1797, an article was inserted in the warrant for the town meeting, — "To see if the town will vote to establish a church in this town, in the Congregational order." The article was dismissed.

In 1798, Rev. Jotham Sewall was employed one half of the time.

In the year 1800 negotiations with Rev. — Bell were had. His services, or his terms, seem not to have been very acceptable, for the town voted, in 1801, not to raise any money for the support of the Gospel. The amount of money bid for the pews having come in rather slowly, it was voted to reimburse those who had paid for their pews, and finish the house at the expense of the town. In the following year it was voted "not to settle Mr. Stetson." At the same time it was voted that "each Religious Denomination (there being three in number, the Congregationalists, Baptists and Methodists) shall have the use of the Meeting House according to their respective numbers, and that they shall have the priviledge to occu-

py the same according to the discipline of their respective Churches, and that the meeting house shall never be sold without the Consent of the majority of all the denominations."* At this time, the church was very roughly constructed. Planks, laid on blocks, constituted the pews; a few rough boards made the pulpit; something like an orchestra was erected to correspond with the rest. The chief singer was a son of Parson Emerson. — *Rev. S. Stetson's MS.*

In April, 1802, Rev. Seth Stetson received and accepted a call to settle over the Congregationalist Society. He removed here in the following June,† and remained about two years, when he took charge of the Second Church and Society in Plymouth, Ms. He remained a preacher of Congregationalism about twenty years, when he renounced his sentiments, and became a Universalist clergyman. Mr. Stetson was born in Kingston, Ms.

He preached a portion of the time in Norridgewock, and the rest in the neighborhood. He also taught school. He had preached but a few Sabbaths when he was invited to settle in Norridgewock.

* Town Records.

† "Called (in 1802) on Mr. Gould, a good christian, who lived in a log house. Happy souls! I had rather dwell in the poorest cottage with humble disciples of Christ, than in the richest palace with the greatest ungodly princes. Met with many christian friends, Esq. Wood, Esq. Sylvester, Capt. Pierce, &c. The people in general were comparatively poor, and able to support preaching but part of the time. The Methodists used the meeting-house occasionally. Then we made use of such a sort of place as Jesus of Nazareth was born in, — Capt. Pierce's barn." — *Mr. Stetson's MS.*

The town was destitute of regular preaching for several years after 1804.

In the year 1804 Rev. Mr. Marcy preached four sabbaths in the town, but it was voted not to employ his services further.*

The people did not manifest a very praiseworthy zeal in finishing their church. As late as 1807 a committee was raised to see that the house was decently finished. At about this time the money raised for the support of the Gospel was equally divided among the three denominations. Mr. Sewall was invited again in 1809, and in 1810 Rev. Mr. Elliot occupied the pulpit for a short time.† In the year 1813 the meeting-house was granted to the use of each denomination in proportion to the taxes paid by each. March 11th of the same year it was voted that "Mr. Ebenezer P. Sperry be invited to settle in the Gospel Ministry in this town, and that he be accordingly chosen to that office: provided, however, that the said Sperry shall obligate himself to ask a dismissal whenever he shall be requested so to do, by a major part of two thirds of the legal voters of the town, who are taxed towards his support, in legal town meeting assembled for that purpose. Also voted, that as a compensation for the services of the said Sperry, in the office aforesaid, the following salary be paid him; to witt: for the first year, the sum of two hundred and fifty dollars; for the second year, two hundred and eighty dollars; for the third year, three hundred and ten dollars; for the fourth year, three hundred and

* Town Records.

† Ibid.

forty dollars; for the fifth year, three hundred and seventy dollars; for the sixth year, four hundred dollars; for the seventh year, four hundred and thirty dollars; for the eighth year, four hundred and sixty dollars; and from and after the eighth year of his ministry in this town, there be paid him the sum of five hundred dollars annually, the town reserving to themselves the right and privilege of paying two hundred and fifty dollars of the respective sums aforesaid, in each and every year, in country produce, at the market price in cash," &c. This call, with certain provisions made by Mr. Sperry, was accepted, and he was about to commence his labors, but he suddenly changed his mind, and, June 16, 1814, Rev. Josiah Peet received and accepted an invitation to settle in Norridgewock. He had previously labored a few months as a missionary. He was ordained August 4, 1814.*

Oct. 20, 1817, it was voted that "a belfry be erected on one of the porches of the meeting-house, to be built in a workman-like manner." The addition was made.†

May 15, 1819, it was "voted, that the Congregational Society shall have a right to the use of the meeting-house one half of the time, and that the several other religious denominations or societies shall have a right to the use thereof the other half of the time, that is, every other Sabbath alternately."‡

March 21, 1836, two thirds of the lower story of the church was made into a town hall, the

* Town Records.

† Ibid.

‡ Ibid.

remainder into a vestry, the upper into a hall for worship, and at the same time the church was shingled, and other appropriate repairs were made.

The substance of the following history of the Congregationalist church was written by Rev. Josiah Peet, pastor, and by him furnished for a Religious Periodical, from which it was copied into the Somerset Journal.

The Congregationalist church was formed September 22, 1797, with twenty-four members.* During that year and the following, thirty more were added, making fifty-four. In 1807, ten more were added; and from that time until 1814, there were but seven additions. The lack of a minister for six or seven years of the time, and the destitution of preaching, reduced the spiritual progress of the church very much. With the exception of the occasional labors of a missionary, they were nearly destitute of preaching from 1784 † until 1813, when a call was extended to Rev. Ebenezer P. Sperry,

* One of the first and most useful members of the church was Dea. John Loring. It was through his influence that Rev. J. Peet, the present and long-tried pastor of the church, was settled. The friends of religion in those days were few, and Mr. Loring taxed himself greatly in behalf of the cause he held dear. His liberality and zeal rendered him a conspicuous and worthy example. He has since left the church.

† This is not strictly correct, as Rev. Seth Stetson was permanently settled two years, and only left in consequence of a flattering invitation to settle in Plymouth. Rev. — Loomis also was invited to settle in Norridgewock, and returned a favorable answer, when he received a call to go to Bangor, which he accepted. He preached in Bangor ten or twelve years, and fell dead in his own pulpit. Rev. Allen Greely, now of Turner, preached here in the interval, as did Rev. Messrs. Randall, Bell, Marcy, Elliot, and others. — *Dea. John Loring, Town Record, &c.*

who returned an affirmative answer. But he soon countermanded his consent, and, in the fall of 1813, Rev. Josiah Peet, agent of the Maine Missionary Society, visited the church in his official capacity. He found it considerably depressed and discouraged.

He lectured one evening to the people, and left them the next morning, without expecting to see them again. He relates that as he was going away, a venerable member of the church observed to him, "I know not that you will ever visit us again, but I shall ask the Lord to send you." Soon after, Mr. Peet was directed to spend two weeks with the people of Norridgewock, and a subscription was raised, and Mr. Peet was engaged half of the time for one year. Nine members were added to the church during the winter.

In the summer of 1814, the town and church concurred in giving Mr. Peet a call to labor one half of the time in Norridgewock, and the remainder in missionary fields in the neighborhood.

On the 4th of August, 1814, Mr. Peet was settled permanently in the town. Rev. Messrs. Emerson and Calef, with their delegates, were present.

For the four following years, but five persons were added to the church. A revival took place in 1819, and thirteen members were added to the church. But four persons were added for the six following years. In the spring of 1826 a powerful revival prevailed. From that time until late in autumn, the church

was gladdened by the evidence of growing interest. During the entire season, about seventy persons were converted, some of whom united with the Methodist church. Forty-one were added to the Congregationalist church, and twenty-two were heads of families.

Jan. 3, 1828, Samuel Brintnall Witherell was ordained as an Evangelist. Sermon by Rev. J. Peet.

The present pastor is Rev. Josiah Peet. He has been pastor of the Congregationalist church and society thirty-five years. He has sustained a faithful ministry, has gone in and out before his people with zeal and honor, and his name will long be remembered, and affectionately treasured. There are now one hundred members in the church, and it has a Sunday school of one hundred and twenty scholars, with a library of five hundred volumes.

Should there be any deficiency, or any misstatements in this sketch, the writer begs leave to call the reader's attention to his authorities. A history of the church, from 1797 to 1826, was written by Rev. J. Peet, and published in the *Christian Mirror*. All the facts in that history are embodied here. Besides that document, the town books are quite full, and have been freely used; also Greenleaf's *Ecclesiastical Sketches*, while information has been received from Rev. S. Stetson, the former pastor, Dea. John Loring, and others. Doubtless the church books would give some additional data, but though the writer made a most respectful

application to the pastor of the Congregationalist church, Rev. Josiah Peet, for the use of the church books, the reverend gentleman peremptorily refused them.

BAPTISTS — FIRST CHURCH. *

THE first Baptist church in Norridgewock was organized July 31, 1819, with ten members: John Piper, David Trask, Joseph Pratt, Daniel Manter, Sarah Piper, Mary Trask, Hannah Washburn, Mary Washburn, Lydia Trask, Lydia Manter. It was one of the results of the labors of the Bloomfield church, and was organized, and held its first meetings, in the school-house near Old Point, and has occasionally held meetings in other school-houses in the town. Different preachers officiated, among whom may be mentioned the different clergymen of that denomination in Bloomfield. A pastor was never settled, and in consequence of the secessions of those who had left to join other churches, it was so reduced that it disbanded in 1830. It had but twelve or fifteen members, and did not have a very prosperous existence. Most of the members joined the Second Church at the village.

BAPTISTS — SECOND CHURCH. †

This church was organized September 17, 1828, with sixteen members: Jeremiah Tuck, John Cromwell, Nancy Tuck, Ezekiel Gilman, Susannah Kilgore, Sally Kilgore, Mary Cromwell, Jesse Taylor, Motherwell Preble, Susan-

* Mr. McKechnie. Millet's History.

† Ibid.

nah Preble, John Cleaves, Jona. Mitchell, Betsey Norton, Betsey McKechnie, Sally Black, and Betsey Merrill.

Occasional preaching by Revs. Datus Allen, Sylvanus Boardman, and Francis Powers, and others, was enjoyed; and in August, 1838, Rev. Thomas Goldthwait was installed as the first pastor. He preached one fourth of the time to the society, and remained proclaiming the Gospel until Nov., 1841, when he was dismissed.

About this time the church was greatly reduced by reason of the dismissal of a large portion of the members to form a church at Oak Hill.

In December, 1843, Rev. Arthur Drinkwater began to supply the pulpit. He remained until the fall of 1844. In the meantime the church, aided by the Methodists and Free-will Baptists, erected the excellent meeting-house now standing in Oosoola. It cost about \$2000, and was dedicated January 1, 1844; sermon by Rev. A. Drinkwater, and other services by Rev. Messrs. Downing and Hutchings.

From March, 1845, to the spring of 1846, Rev. — Stevens preached at the village, and at Oak Hill. He was succeeded, April 25, 1846, by Rev. Isaac Merrill, who preached to both churches, and who remained until March, 1849. The church is now without a pastor. It now numbers forty-three members, and a union Sunday School is held at the Union House, containing 60 scholars, with a library of 250 volumes.

BAPTISTS — OAK HILL CHURCH.*

The third Baptist Church formed in Norridgewock, was organized June 14, 1842, with 16 members. The pastors of the Second Church have usually officiated in the pulpit at Oak Hill. There is a small Sunday School at the Dudley school house, but none at the church. The present convenient church at Oak Hill was built in 1836, at an expense of about \$1100. There are now twenty-two members of the church.

The Baptists of Norridgewock are faithful and persevering Christians, and therefore, good citizens.

METHODISTS.

The first Methodist preacher that ever penetrated these parts and exercised his vocation, was Rev. Cyrus Stebbins, who spoke on a few occasions about the year 1796. About the same time Jesse Lee, a distinguished minister of that sect, delivered a funeral sermon on the death of a young man named Nutting, who was drowned. Mr. Lee happened in the town, and was persuaded to preach the sermon, and it is related that he spoke on the bank of the river, to a very large concourse of people, many of whom were on the opposite shore. He tarried over Sunday, and occupied the meeting house.

The first preacher stationed on the circuit was Rev. Jesse Stoneman, who was sent here in 180—. He remained here one year, and preached from Bingham to Waterville. He

* Mr. McKechnie. Millet's History.

established the first society and church. The presiding elder was Rev. Joshua Taylor.

Rev. Roger Searle was his successor. Towards the close of the year, Mr. Searle brought a coarse rustic lad with him, very young, and apparently very diffident and uncouth. To the surprise of the people, this boy entered the pulpit with Mr. Searle, and made an excellent prayer. On a subsequent Sunday he returned to supply for Mr. Searle, and though a boy, he performed the services very acceptably. The next year he was sent to Norridgewock by the Conference, and was stationed here during the year following. This rough, uncultivated lad, was none other than the now justly distinguished Bishop Joshua Soule, the temporal head of the largest denomination in North America.*

There have been many preachers here, among whom are remembered Rev. Messrs. Asa Heath, Caleb Fogg, Joshua Randall, Daniel Emery, John Lewis, Greenleaf Greely, Gorham Greely, Abram Holway, Henry True, John Allen, P. P. Morrill, Abel Alton, Isaac Downing, Ira T. Thurston, Elias F. Blake, Isaac Lord, Parker Jaques, Theodore Hill, Josiah Higgins, Samuel Ambrose, Dan Perry, Harry W. Latham, A. F. Barnard, D. F. Hutchinson, B. F. Sprague, Benj. Bryant, and others.

The present preacher is Rev. Heman Nickerson, who resides in Skowhegan. He occupies the desk in South Norridgewock, or Oosoola, one fourth of the time. There are about fifty Methodists in Norridgewock. The church has

* Josiah Spaulding, Esq. James Trench, Esq.

a Sunday school in connection with the Baptists. Dea. John Clark, Luke Withee and Joseph Tarbell were among the first and most zealous of the Methodists in this town.

As late as 1823, Dea. John Clark, Josiah Spaulding and wife, Ezra Turner and wife, Hannah Allen and James Trench were about all the Methodists in Norridgewock, but in 1824-5, there was a revival and about sixty joined the connection.

UNITARIANS.*

The first Unitarian Society and Church in Norridgewock was organized May 28, 1825. Hon. Warren Preston, Chairman; Asa Clark, Esq., Secretary; Richard Sawtelle, Esq., Treasurer; Warren Preston, Amos Townsend, Asa Clark, Committee; Thomas C. Jones, Esq., Collector. Among the names attached to the call for the Society, and among the officers, are many of the principal people of the town.

The first pastor was Rev. William Fessenden, who labored with the Society about one year. In the year 1826, the Society took the name of the Second Congregational Society, and in September of the same year, Rev. Samuel Brimblecom was invited at a salary of \$500 per annum. Mr. Brimblecom remained, discharging his duties faithfully, until November, 1829, when he removed. The Society included those known as liberal Christians, and Unitarians and Universalists worshipped together. Mr. Brimblecom, however, became somewhat dissatisfied with the position he occupied, and

* Hon. Cullen Sawtelle. Society Records.

at the Session of the Maine Convention of Universalists in June, 1829, he made a public announcement of his belief in Universalism. He has since been recognized as a Universalist preacher, and now resides in Grafton, Massachusetts. He was succeeded in 1830 by Rev. Thomas Beede.

Mr. Beede afterwards became a Universalist preacher, and died in the winter of 1848 - 9. The meetings were held in the court-house. The Unitarian Society was highly respectable, and wrought a good work.

FREE-WILL BAPTISTS.*

The Free-Will Baptist Church in Norridge-wock was originally situated in Fairfield, but its location was changed to the former place in the year 1829. At that time the Rev. Cyrus Stilson occasionally preached to the church, and during that year a revival was enjoyed. The fruits were an addition of ten by baptism. The church was about this time aided by the efficient labors of Rev. Messrs. Williamson, Leach, Gray, Colcord, and Hutchins. In 1830, two united with the church by baptism, and two by letter. In 1832, Rev. Samuel Hutchins baptized eight who united with the church. Two united by letter. From the year 1836, until 1842, Rev. Samuel Hutchins was pastor of the church, and discharged a good ministry. During his stay the following additions were made:— In 1836, 3; 1837, 4; 1838, 3; 1839, 3; 1840, 6; 1841, 6; 1842, 1.

* Communicated by Rev. Stephen Bowdoin.

In 1843, Rev. Abel Turner supplied the pulpit a short season, and baptized three. Rev. Ephraim Harding commenced laboring in the same year, and baptized three. He continued until the year 1847, when the services of Rev. Samuel Wheeler were secured. The people of this denomination are liberal towards other sects, and the labors of Mr. Wheeler are highly acceptable. "The common people hear him gladly." He preaches one fourth of the time in Oosoola.

The present number in the church is thirty-four. For Sunday School statistics, see Baptist sketch.

Rev. Stephen Bowdoin, of this connection, resides in Norridgewock, though his labors are mainly directed to fields in other towns.

UNIVERSALISTS. *

Different clergymen in the denomination labored occasionally to the believers in a world's salvation from sin and suffering, as early as the year 1830, but the society was first organized August 16, 1836. Rev. Darius Forbes was chairman, and T. J. Copeland clerk of the first regular meeting, and T. J. Copeland, Wm. L. Wheeler and Dr. Amos Townsend were appointed to draft a constitution. The first officers were Calvin Heald, President; Joshua Gould, Secretary; Amos Townsend, Treasurer; Eben E. Russell, Collector.

Mr. Forbes preached a portion of the time to the Universalist Society, in the Court House;

* Society Records, S. W. Turner, Esq.

during the year 1836 – 7, and April 1, 1838, he was engaged to supply the desk every Sabbath for one year. His efforts were highly blest, and great interest was taken in his labors. The following editorial paragraph is taken from the Somerset Journal for 1838.

“REVIVAL OF RELIGION.—There is quite an interesting state of things existing in connexion with the Universalist Society in this town. That the Lord is affording them tokens of his presence, we cannot doubt. . . .”

In consequence of a very flattering invitation to settle in Hallowell, Mr. Forbes removed in January, 1839, universally regretted. The remainder of his year was occupied by Rev. John A. Henry. Mr. Forbes now resides in Boston. He is author of a treatise on Odd Fellowship, and a popular theological work.

In April, 1839, Rev. Albion S. Dudley took pastoral charge, and he was succeeded in 1840 by Rev. R. Blacker, now of Livermore. From that time the society remained in a destitute condition, with the exception of occasional preaching, until November 12, 1848, when Rev. J. W. Hanson, from Danvers, Mass. commenced laboring in the parish. Religious services are observed in the Court House, every alternate Sabbath. There are eighty families that support the gospel of Universal Grace.

The “Oberlin Sunday School and Bible Class,” connected with the society, was organized June 16, 1837, though its meetings have been suspended a portion of the time since. It now numbers fifty, and has a library of 200 volumes.

HISTORY OF STARKS.

JAMES WAUGH, the first settler on Sandy River, was born in Townsend, Massachusetts, about the year 1749. He came down to Clinton, in early life, and availing himself of the offer of the New Plymouth Company, he took his gun, knapsack and dog, in the year 1772, and started up the Kennebec, determined to follow the stream until he found a farm to suit his eye. When he came to the Sandy, or Penobsquisumquisebou, he found he could not cross the river, and thought he would follow up, what seemed to him a very small stream. The first lot in the angle formed by the junction of the streams pleased his eye much, but he concluded to look further before settling. The next lot so exactly suited him, that he resolved to settle upon it.

The farm he took merits a moment's description. It lies nearly opposite the Old Point, and when first seen by Mr. Waugh, was entirely cleared, and filled with the ancient cornhills of the Indians, which remained visible until within a few years. The intervale is formed by a sharp bend of the river, and contains one

hundred acres of the richest soil, requiring only eighty rods of fence! A portion of the soil is washed each year by the spring tides, which deposit a rich sediment, rendering dressing needless. Indeed, for seventy-five years there has not a plough struck the soil, nor has planting or artificial manuring been resorted to, and yet two tons of hay to the acre has been the annual produce. When discovered, the growth of native grass was so luxuriant, that a tall man could stand in the field, and tie the ends of the stalks together above his head. There is no sand or gravel, but the soil is the finest loam, producing the heaviest crops. In the words of the present owner, James M. Hilton, Esq.,—"That land never yet told a lie." Taken as a whole, there is not a better farm of its size in Maine or New England. "Singular* as it may seem, a distinguished agricultural editor once lived on this farm, and he found it an unprofitable place. So much better is practical, than theoretical farming."

Mr. Waugh marked the lot, and returned to Seabasticook, and in the following spring he returned with three others, Captain — Fletcher, and his sons Daniel and Joseph, and erected temporary, bullet-proof camps, and began to plant the new soil. After waiting until they had gathered the fruits of their industry, they spent the winter of 1773 in Clinton, and were married, and in the spring of 1774, the four came up, with their wives, and began the set-

* J. S. Abbott, Esq.

tlement of Sandy river. Mr. Waugh's wife's name was Fairfield.*

January 10, 1775, James Waugh was born, said by some to be the first white child born on Sandy river, if not in Somerset County.† He enjoyed the confidence of his fellow-citizens, discharged many trusts, and died in Norridge-wock, August 31, 1818, at the age of 43 years.

The Indians were here in great abundance, "as plenty as the red squirrels," and the whoops they made at night, and their frequent appearance, filled the early settlers with great alarm, so much so, that after remaining a short time, the females were afraid to stay longer, and accordingly they were sent to Fort Halifax. The men remained and worked together. Each one had a dog by his side, a gun near by, and a powder-horn and shot-pouch slung around him, and thus accoutred, they tilled their fields. Though in constant fear, they were never attacked. The Indians were always peaceable, and in the autumn the females returned.

On the breaking out of the Revolution, Mr. Waugh's neighbors were fearful that the Indians would be excited against the settlers by the English, and they left him alone, with none nearer than those on the north bank of the Kennebec. Mr. Waugh remained through

* The facts in relation to James Waugh, and the early settlement of Starks, were obtained from John Waugh, Esq., the second son of James, and brother of the Colonel, who was born March 11, 1777. He is now (1849) living, and respected for his excellence.

† See Thomas Farrington.

the Revolution, and in 1777 he was appointed Captain of a scouting party, as is seen by the following

“Orders.

“To Mr. James Waugh, Commander of a Scouting Party on Kennebeck River.

“You are to proceed up said river with your Party, to the Great Carrying-Place, then divide the Party equally, send three to the Crotch of the Main River, or as far as Moose-Pond on the Eastern Branch of said River. The other three are to cross the great Carrying-Place, to the Dead River, and scout between s'd Dead River and the Seven Mile Brook. Keep a faithful account of your Proceedings, and Advise me by all opportunities of the Discoveries you make of the Enemy — Till further Orders.

“WILLIAM HOWARD L. Col.

“Hallowell Aug. 2. 1777.”

Empowered by his Commission, he went up the Kennebec, and divided his men, who were four in number. An agreement was made that Oliver Wilson and Luke Sawyer should go towards the Lake, while Captain Waugh, Isaac Smith, and Samuel Weston, should scout on the Dead river. Orders were given that neither party should fire a gun in any emergency, unless Indians were seen. Wilson and Sawyer were in a canoe, and they had gone but a short distance when Sawyer discovered a bear swimming, and fired at him. He shot him, but Wilson sharply upbraided him, telling him that the report would alarm the other party. The two scouted to the lake, and returned to

the appointed place of rendezvous, but no trace of the other three could be found. They returned to Norridgewock, where they learned that the sound of Sawyer's gun so alarmed the other party, that they scarcely looked behind them in their flight, until they reached Norridgewock, from which place they sent an express to Col. Howard, who ordered out a detachment of troops, and had got them nearly to Norridgewock to disperse the Indians, before the mistake was rectified.

Captain Waugh and his men saw an Indian trail on the Dead river, and the tracks of two white men among the rest, and they knew that they were prisoners. It was afterwards ascertained that Roger Chase and John Noble were hunting on the Dead river, when they were discovered and taken prisoners by a party consisting of three Indians, and carried to Canada, where they were surrendered to the English. Chase proposed to his friend, several times, that they should make an attempt to escape, but he refused. The Indians seem to have been well-disposed, and to have taken them for the sake of the bounty offered by the English. They were imprisoned in an English frigate which lay in the St. Lawrence, about three fourths of a mile from shore. After being on board several days, Chase proposed to his companion to attempt an escape. He replied that he could not swim, but that if Chase would make an effort, he would not expose him. This was agreed to, and, accordingly, Chase improved the first dark night by tying his cloth-

ing in a hard bundle, and after securing it well to the back of his neck, swimming to the shore, though it was in the inclement month of December. He reached the shore in safety, and after rubbing himself to restore circulation, and dressing himself, he started through the woods of Canada for home. He had neither compass, fire-arms, nor money, but he was a brave and experienced hunter, and was nothing daunted. He begged of the occasional French settlers he met, and, for the most part, subsisted on what they gave him. On one occasion, nine days elapsed between leaving a French settlement and reaching food. And what was the luxurious repast he obtained? As he was about giving up to die in despair, he saw a bear's foot floating in the water, that some fortunate hunter had thrown away. When he removed it from the water, it was so far decomposed that the hair slid off, but Mr. Chase declared it to be the best meal he ever ate. It sustained him till he reached Norridge-wock. His companion escaped from the frigate in Boston harbor a short time after. Roger Chase was not only a man of remarkable endurance, but of some humor withal. He was out hunting on one occasion with Samuel Weston, and on reaching their camp, he complained of indisposition, and asked his companion to procure light food for supper. On being asked what he would prefer, he replied, "*Some bread crummed in melted bears'-grease!*"

Mr. Waugh kept his farm until it was incorporated into Starks. He reared a large family

of children, and died Jan. 17, 1826, aged 77 years.

James Waugh was, during his life time, emphatically the Man of Starks. He was revered by all the people, and was well worthy of the esteem he received. Without making any professions or pretensions, he had the interests of Education and Morality at heart, and threw all his influence in their behalf. He was himself a rigid moralist, and died universally lamented. His children were James, dead; John, living; Sarah, died unmarried; Elijah, living; William, living; Abigail, who married William Hilton; Lucy, married William Sylvester, then Elder Samuel Hutchins; David, dead; Randall, living; Joseph, died an infant in 1787.

Capt. — Fletcher, and his sons Daniel and Joseph, are not known to have been of any relation to William Fletcher and his family. They remained but a short time with James Waugh, when they returned to the large settlements, in consequence of the Revolution, and are not known ever to have returned.

Robert Crosby moved to the Sandy river in 1778, and settled next to James Waugh, on the same side of the river. Asa Crosby was his son, and Maj. Thompson Crosby, who served in the Mexican war, his grandson. The family became large and numerous, and the descendants are highly respectable.

Zimri Heywood took up the lot called the "Bull's bow," and put a man named Cham-

berlin on it, about 1779. Chamberlin afterward went to Ohio, and Heywood put the farm into the hands of his son Thomas. He, too, ultimately went to Ohio, and the farm passed into the possession of the Wood family.

John Heald, in 1777, went up to Sandy river, and settled on the lot opposite Old Point. The next year there were the following settlers in Starks:—James Waugh, Robert Crosby, John Heald, — Nichols, Oliver Wilson, and Capt. George Grey. Oliver Wilson first located, for a very short time, on land now possessed by the Cutlers; but he soon after purchased John Heald's improvements.

James Young came to Starks in 1780, and Peter Holbrook in 1781.

Thomas Waugh * came in 1780, and settled near his brother, where he continued to live until his death, which was in the year 1830, at the age of 79. His descendants are quite numerous.

The foregoing names are the first who settled within the limits of the town of Starks, then called by the name of Norridgewock, or Sandy River Plantation. Other families flocked in, and began to people the beautiful alluvial vales of the Sandy river, until the town became populous and flourishing. In 1790, sixteen years only after the axe first disturbed the primeval solitudes, there were three hundred and twenty-seven souls within the limits of Starks.

* His wife was a Laughton.

The Town of Starks, the one hundredth town in the State, County of Somerset, State of Maine, lies on the west side of the Kennebec river, at its junction with the Sandy. It is bounded north by Anson and Industry, east by Madison and Norridgewock, south by Mercer and Industry, and west by Industry, and is in 44 deg., 40 min. north latitude. It is 37 miles N. N. E. from Augusta, 95 miles N. N. E. from Portland, and 60 miles W. from Bangor. It was granted to Dummer Sewall and others in 1790. It received its name from John Stark, the hero of Bennington. It had been, for a long time, called "Lower Sandy River Plantation," but was incorporated as a town, February 28, 1795.

It contains an area of 17,154 acres, of which 363 are in roads, 2,224 waste land, 7,859 unimproved land, 1,703 wood land, 1,134 pasturage, 171 natural meadow, 2,509 mowing, and 1,200 tillage. The value of the real estate is \$103,688, and of all taxable property, \$195,800. There are 347 polls, 186 dwelling-houses, 230 barns, 20 stores, shops, &c., and 40 other buildings.

Sandy river, called by the Indians, *Penob-squisumquis-sebou*,* rises on a spur of Saddle-back mountain, in the wild region north of Madrid, and pursues a serpentine course, south, east, south-east and north-east, and empties into the Kennebec at Starks. It passes through Madrid, Phillips, Avon, Strong, Farmington, Chesterville, Industry, New Sharon, Mercer,

* Governor of Penobscot, via Rev. O. H. Johnson.

and Starks. Much of these towns was occupied by the rich corn-fields of the Norridgewogs, and it is highly probable that at the time Rôle was slain, Harmer destroyed corn as far west as Farmington, while Moulton was destroying the village. The level beauty and fertility of the soil, generally watered by the Sandy river, is unsurpassed in the State. The river is about seventy miles long.

Little Norridgewock river, interesting to this history only from its name, rises in Fayette, and, running north through Vienna, Chester-ville and New Sharon, empties into the Sandy. It is about fifteen miles long.

Leeman Stream is another small stream, emptying into the Sandy river at Starks.

The first officers were Jonathan Williamson, moderator ; James Waugh, town clerk ; James Waugh, Oliver Wilson, Joseph Greenleaf, selectmen ; Thomas Waugh, town treasurer ; Jonathan Williamson, Nathan Wood, Sampson Sheaf, assessors ; Nicholls Kimball, collector and constable ; Benjamin Arnold, Reuben Gray, John Pomroy, Thomas Haywood, Benjamin Hilton, Luke Sawyer, Peter Holbrook, Samuel Williamson, John Greenleaf, and Josiah Dutton, highway surveyors ; Jonathan Williamson, James Waugh, lumber surveyors ; George Nicholls, Joseph Greenleaf, fence viewers ; Thomas Lovejoy, Caleb Witham, Benjamin Arnold, John Pomroy, Samuel Williamson, David Leeman, tythingmen ; Thomas Haywood, Nathan Wood, fish committee. The

town meetings were held at the houses of James Waugh and Stephen Williamson.

The following petition, against a movement to establish a new county, in 1814, is a novelty. The schoolmaster cannot always be at home; he was abroad when this was penned.

"the pertition. to the Honorable Senate and house of Representatives in General Court assembled January 1814 Whereas at the Last Session of the Leguslator an order of Nitice Was Granted on the pertition of Supply Belcher and others, praying that a new County might be Established from a part of the Counties of Somerset Kennebec & oxford the Inhabitants of Starks in the County of Somerset being in-trested With other inhabitants of Said County in said pertition would respectfully remonstrate against Granting the prare of said pertition; Because, our County buildings are now erected, the Expences of Which is partly on Credit Which must in som futer time be paid by the inhabitants of said County; because it Would Grately Deminish the population; and increase the taxes, having to pay the same Jury fees, Justices of the Court of Sessions, Sherrefs and Goalers fees

"because it would make Starks a fruntear Town the Center of which is onley Eight miles from the Court house of said County We therefore pray that the prayr of said Belcher and others may not be granted and as in Deuty bound will ever pray January 8, A D 1814

JAMES WAUGH } *Selectmen*
JOHN McLAUGHLIN } *of Starks."*

In the year 1816, declaration of the feeling in the town in regard to the separation of Maine from Massachusetts was made. The vote stood, yeas, 32 ; nays, 33. At a subsequent meeting, in the same year, the vote stood, yeas, 34 ; nays, 50. In 1819 the vote was, yeas, 35 ; nays, 23.

A somewhat similar occurrence to the "Lambert Fraud," related in the sketch of Canaan, had its origin in Starks.

About the year 1814, a shrewd, money-making Yankee justice of the peace settled in Cornville, and commenced working on the credulity of his less intelligent neighbors.

William Young, of Starks, John Fowler and Nathaniel Burrill, of Canaan, and Joseph Greeley, of Belgrade, had heard of a foolish boy named Michael Eldred, who lived in Massachusetts, and who had found a perforated stone, by aid of which he could discover money and valuable minerals in the earth. They employed Abner Kirby to bring the boy to Starks.

He arrived and commenced his work ; — his manner was to place the stone in his hat, and then his face, and he then declared that he could see a chest, or a bag, or a jar of money. The money he saw, however, had the faculty of sliding from place to place, and it is not known that any was ever found. Young, Fowler, Burrill, and Greeley were evidently deluded, and those who deceived them, it has been thought, intended to place counterfeit money in their excavations, and thus get it into circulation. This suspicion grew out of the fact

that a large issue of counterfeit coin made its appearance on the Merrimac river, about that time, but it was detected, and after the delusion had cheated a few persons and benefited no one, except those who were hired to dig for others, it died away.

Tradition relates that on one occasion, on a very dark night, a large company of people were assembled together, and the conversation turned on the boy Eldred. It was declared that he could find any metallic substance in a few moments, dark as was the night. An individual dared a trial of his skill, and he was brought to the house. A logging chain was carried a long distance and sunk in a brook. Eldred put the stone and his face into his hat, and walked directly to the chain, which he pulled out of the brook ! The historian does not vouch for the accuracy of this story ; he "tells the tale as 'twas told to him." It was said that Eldred was a fool, but it is quite evident that in that respect he was not alone.

In the year 1825, it was voted to build a town house, and that the expenses thereof should be paid in grain. It was bid off by William Sylvester, Esq., at \$260. It was voted to "set it on James Waugh's, Esq. land, in front of his old Barn, by giving him six dollars for the land." Rufus Viles, Aaron Higgins and Thomas Waugh were appointed building committee.

The first action on the part of the town, on the subject of Temperance, was March 1st, 1841, when it was voted to prohibit the sale of ardent spirits in the town.

As will be seen by the table of statistics, Starks produces annually the most abundant crops, and possesses within itself all the elements of independence. Within a few years past, it has been rapidly advancing in industrial enterprise, and in all that adds to the prosperity and dignity of a town.

The agricultural productions for the year 1837 were, — 2,532 bushels of corn, 3,537 of wheat, 70 of rye, 8,192 of oats, 221 of beans, 13 of pease, 83 of barley, 31,883 of potatoes, 100 of turnips, 945 of apples, 5,163 lbs. of wool, 43,785 of pork, 400 of beef, 1,876 tons of English hay, 139 tons meadow, 5 bbls. of cider, 165 horses, 34 colts, 173 oxen, 386 cows, 396 other cattle, 2,309 sheep, 327 swine, 4,323 lbs. of butter, 150 lbs. of cheese. The valuation of 1850 will show a great gain in the productions of this town. It is almost entirely an agricultural town, and is capable of very great wealth. There are several mills, such as saw, grist, starch, &c., and a small tannery. The real estate was valued in 1841 by the Legislature, at \$131,824, in 1845, at \$134,538, and the taxable estates in 1837 were worth \$152,974.

MODERATORS. — Jonathan Williamson, 1795, 6; Benjamin Young, 1795, 1801, 7, 14; James Waugh, 1796, 8, 1800, 4, 5, 9, 12, 14, 16; George Sawyer, 1797, 8, 9, 1803, 5; Ezekiel Elliot, 1802, 11; Nathan Wood, 1806, 8, 9, 15, 17, 18, 20, 1, 2; James Elliot, 1806; James Waugh, Jr., 1808, 9, 10, 11, 12, 13, 14; Stephen Williamson, 1814, 33; James L. Wood, 1815,

16, 17; Nicholas Kimbal, 1818, 22, 3; John Greenleaf, 1818, 23, 4, 5; William Greenleaf, 1819; Benjamin Holbrook, 1819, 21, 3; Thomas McFadden, 1819; Martin Moor, 1820, 31; Leonard Greateon, 1820, 1; Valentine Felker, 1824, 30, 1, 9; James Young, 1826, 8, 9, 30, 1, 2, 3; Stephen Greenleaf, 1826, 32, 5, 8; Edgar Hilton, 1827, 8, 9, 34; Samuel Chapman, Jr., 1829; William Meader, 1831; Jas. Thompson, 1832; William E. Folsom, 1833, 4, 5, 6, 7, 8, 9, 40, 1, 3, 4, 5, 6; Asa Chapman, 1833, 5, 42; Peleg Bradford, 1833, 5, 42, 4, 5; John Frizzel, 1838; John H. Smith, 1839, 40, 9; Levi Curtis, 1839; Elijah Dutton, 1840, 7; Ebenezer Grey, 1841, 2, 4; James G. Waugh, 1842, 5; James Davis, 1842; Cyrus Rogers, 1843; Abijah Joy, 1843; Thomas Waugh, 1843; Jason Greenleaf, 1845, John A. Witham, 1845, 6, 7, 8, 9; Robert Waugh, 1846.

TOWN CLERKS. — James Waugh, 1795, 6, 7, 8, 9, 1800, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 1, 2, 3; Leonard Greateon, 1824, 5, 6, 7, 8, 9; James Varnum, 1830, 1, 2, 9; Washington Waugh, 1833, 4, 5, 6, 7, 8; James G. Waugh, 1840; Thomas Waugh, 2d, 1841; Leander G. Smith, 1842, 3; Cyrus Rogers, 1844, 5; John Greenleaf, 2d, 1846, 7; Cyrus M. Greenleaf, 1848, 9.

TOWN TREASURERS. — Thomas Waugh, 1795; Stephen Williamson, 1796, 7, 8; George Sawyer, 1799, 1800, 1, 2, 3, 4, 5, 7; James Waugh, Jr., 1806, 9, 10, 11; Benjamin Holbrook, 1808, 14, 15, 16, 17, 18, 19, 20, 1, 2, 3, 4; Nathan

Wood, 1812, 13; Valentine Felker, 1825, 6, 7, 33, 4, 5, 6, 7, 8, 9, 40, 2, 3, 4; James Varnum, 1828, 9, 30; James Young, 1831, 2; Thomas Williamson, 1841; Stephen Greenleaf, 1845, 6, 7, 8, 9.

REPRESENTATIVES.*—James Waugh, delegate to Hallowell, 1798. July 27, 1809, the first representative was chosen to General Court. Benjamin Young, Stephen Williamson, Nathan Wood, and Luke Sawyer, were appointed “a commity to agree With the Representative, and Give him such instructions as they shall think best, to promote the publick good.” Nahum Baulding, 1809; Jas. Waugh, Esq., 1812, 13, 16; delegate also to Brunswick in 1816, 18; delegate to Portland in 1819, 20; John Gower, 1821; Luther Burr, 1822; Benjamin Holbrook, 1823; Andrew Crosswell, 1825; Leonard Grea-ton, 1826, 9; Ezekiel Hinkley, 1827; Nahum Baldwin, 1828; Jabez Norton, 1830; Hannibal Ingalls, 1831; John Elliott, 1832, 41; William Metcalf, 1833; Asa Chapman, 1834; James Field, 1835; Stephen Greenleaf, 1836; Hannibal Ingalls, 1837; Peleg Bradford, 1838; Mason Wiley, 1839; John H. Smith, 1840; Arnold Hardy, 1842; † Moses Whittier, 1843; ‡ Wm. H. Ellis, 1844; Saml. Holbrook, 1845; Ephraim Low, 1846; Arnold Hardy, 1847; Henry Leach, 1848.

VOTES FOR PRESIDENTIAL ELECTORS. — 1804, Federal 15, Democrat 25; 1808, Madison;

* The person receiving a plurality is here recorded.

† Eleventh trial.

‡ Tenth Trial.

1812, Madison 55, — 22 ; 1820, Federal 17, Democrat 16 ; 1824, Adams 52, Crawford 55 ; 1828, Adams 61, Jackson 36 ; 1832, Adams 104, Jackson 97 ; 1836, Van Buren 59, Harrison 55 ; 1840, Harrison 146, Van Buren 99 ; 1844, Polk 102, Clay 73, Abolition 41 ; 1848, Cass 42, Taylor 59, Van Buren 106.

TAXES — 1795 to 1849.

	Town.	Highway.	Schools.
1795	\$60	\$333	\$50
1796	120	700	200
1797	60	400	200
1798	40	500	200
1799	50	500	100
1800	110	500	200
1801	6	600	200
1802	50	400	200
1803	50	600	200
1804	150	400	200
1805	80	800	200
1806	80	800	200
1807	80	1000	250
1808	80	1000	250
1809	30	800	250
1810	70	1000	250
1811	150	1000	300
1812	80	1000	300
1813	100	1000	300
1814	200	1000	300
1815	250	1200	300
1816	700	1000	300
1817	900	1200	300

	Town.	Highway.	Schools.
1818	900	1200	300
1819	900	1500	400
1820	900	2200	400
1821	500	1500	300
1822	500	1500	400
1823	330	2000	400
1824	320	1800	400
1825	350	1800	420
1826	200	2000	420
1827	300	1700	420
1828	300	1750	420
1829	500	2000	420
1830	800	2100	420
1831	500	3000	588.40
1832	600	2000	588.40
1833	1000	2000	600
1834	1000	2000	600
1835	550	2150	525
1836	600	2500	550
1837	800	2500	550
1838	500	2400	550
1839	500	2000	550
1840	600	2100	600
1841	800	2000	600
1842	600	2100	600
1843	800	2500	*
1844	1000	2200	*
1845	1000	2125	623.60
1846	1000	2100	623.60
1847	1000	2000	*
1848	800	2000	*
1849	1000	2000	*

* The sum required by law.

ECCLESIASTICAL.

The people who originally settled Starks would not seem to the uninformed reader of the town records to have been very religiously inclined. In Norridgewock and Canaan, as well as in most other towns, it was almost the first movement after settlement, to see what could be done for the support of the Gospel. Not so with Starks. Incorporated in 1795, it was not until 1828 that the slightest ecclesiastical movement was made on the part of the town. Indeed, it must be acknowledged that the name of Starks has not been held in the best repute in times past. Religion has been in a low state; Education has not been properly regarded, and as a consequence Poverty and Irreligion have somewhat marked the people. These observations, however, refer to the past. The town has now two churches, enjoys the labors of several clergymen, is elevating its schools, and has already, as a town, obtained a worthy position, and there is every indication that the time will speedily come, when its natural advantages as a town will be rightly used, and when the beauty of its soil, and its loveliness as a country will be emblematical of its Religious, Social, and Intellectual condition.

The early settlers were generally of the Methodist persuasion, and knowing that the town would be obliged to devote all the funds it might raise to the support of the Congregationalist order, they wisely refrained from any

Town efforts. The Methodist evangelists were well supported by the people, in advance of the labors of any other preachers, though the facts do not appear on the town records.

The first Ecclesiastical movement was April 7, 1828, when it was voted "to choose a committee of three persons, (James Varnum, Leonard Greateon, and James Young,) to draw a plan by which to finish the inside of the town house into pews, and to sell the same at publick auction, and the money propriated to defray the expence of finishing said house, if said sum shall be sufficient, and the owners of the pews shall have exclusive right to occupy their pews at all religious meetings, for which use the house is to be devoted free to all denominations of cristians, according to the property in pews owned therein." After making this single and useless effort, the town, as such, halted, and all subsequent efforts have proceeded from the members of the different sects.

The people of the town have erected two commodious churches for the accommodation of the different denominations. The River meeting-house was erected in 1839, and the Centre house in 1841.

METHODISTS.

This denomination had quite an early origin in Starks. From 1790, to about the year 1800, there were different itinerants who sounded the notes of the gospel in the town. Rev. Messrs. Lee, Yallerlee, Martin, Asa Heath, Bishop Soule, (then 17 years of age,) and

others, penetrated the town, and proclaimed their sentiments. About the year 1799, or 1800, a church was formed. There were then but a few members, and but two classes. The different preachers who have been stationed in the town, so far as they can be recollected, are Rev. Messrs. Joseph Parker, Robert Hayes, Joshua Randall, Henry True, John Atwell, David Hutchinson, John S. Ayer, Benjamin Ayer, William McGray, Philip Ayer, Daniel Wentworth, Ezekiel Robinson, Peter Burgess, Elisha Streeter, Elliott B. Fletcher, John Perrin, Samuel P. Blake, Aaron Fuller, James Farrington, Asa Heath, Theodore Hill, Thomas Smith, John Allen, Abel Alton, Harry Latham, Zebulon Manter, Junr., Marcus Wight, Silas B. Brackett. These preachers were stationed on the Industry Circuit — which includes Starks — from the years 1812 to 1848. *

Public meetings are held in the Red meeting-house in Industry, near the boundary line, and in Centre meeting house. There are four classes, eighty church-members, about one hundred Sunday school scholars, and two good libraries; the Schools are conducted on the Union plan.

During the labors of Rev. Messrs. Allen, Atwell, and Perrin, there were seasons of revival, and additions were made to the church.

The Methodists of Starks are numerous, and are distinguished for general integrity, and a love of religious liberty, and will compare well with all differing Christians.

* Wm. E. Folsom, Esq.

FREE-WILL BAPTISTS.*

This order is quite numerous in town, and comprises many of the most respectable citizens. The discipline has been very strict, and the welfare of the members has been carefully regarded.

The first church was organized in February, 1803, with five members. The first preachers were Revs. James Elliott, Ezekiel Elliott, his son, and Daniel Young. These resided in the town, and preached in Starks and elsewhere. Revs. James and Ezekiel Elliott died in 1811, of the Cold Fever, which raged in this part of the world at that time. Rev. Daniel Young removed in 1834, and now lives in Lewiston, and is understood to have embraced the Universalian sentiments.

Revs. Reuben Gray and Stephen Williamson were ordained December 4, 1826; Mr. Gray having charge of the first, and Mr. Williamson of the second church. These, and those previously mentioned, have had pastoral charge of the first and second churches since their formation, with the exception of the year 1845, when Rev. Abel Turner was stationed there. The second church was formed in June, 1823.

About the year 1837 the third church was formed, and the Rev. Ephraim Harding had pastoral charge for about five years. Revs. Thomas Oliver and John Spinney preach with the society, and labor in other places in the vicinity. There are now about 125 members of

* Church Record. Rev. Stephen Williamson.

the Free-will Baptist communion in Starks. The Sunday School enterprise has received some attention, though there are no schools at present in actual operation.

Some of the records are quite curious to the reader of to-day. "March 12, 1808. This day part met and part were absent but we opened our meeting with solom prair and waity exhortation, then gave in the Relation of our minds, and found it to be a very low Distressing time, yet some fealing Determined to arise and thrash and beat down all apperishion &c." *First Church Records*, page 18. Some of the principal laymen have been Benjamin Holbrook, Thomas Williamson and Aaron Higgins.

The church records containing some of the foregoing facts, were furnished by Messrs. Abijah Joy and Silas Wood.

CONGREGATIONALISTS.*

There was a small church consisting of eleven members, organized in August, 1804, and the occasional services of a missionary were obtained. Meetings were held in schoolhouses and barns, and private dwellings. One of the first preachers was Rev. Jotham Sewall, who aided materially in the formation of the church.

During the residence of Rev. Mr. Sikes in Mercer, the church enjoyed preaching one fourth of the time. About the year 1839, the church disbanded, and the members united with the church in Mercer. Occasional preach-

* Dr. James Varnum.

ing is had at the Centre meeting-house, though the small number of the order in the town, forbids a distinct church. No Congregationalist clergyman was ever settled in Starks.

BAPTISTS.*

The Baptist church was organized June 26, 1833, with eleven female and four male members. A revival was enjoyed in 1837, and in April fourteen members were added to the church. In the spring of 1842 fourteen more were added. Another revival commenced in the spring of 1849, and is yet in interesting progress. Five have been added to the church, and others are expected. There are now twenty-one male and twenty-two female members. The pastor is Rev. Datus T. Allen of Industry, who commenced preaching in the society in the year 1831, and who has labored a portion of the time since. He was ordained pastor of the church in Industry, in 1828. There is a school of thirty scholars, and a small library attached to the church.

PROTESTANT METHODISTS.

At the time of the great schism in the Methodist church, on the subject of slavery, there were secessions in Starks. They were then, and still remain, few in numbers. They have occasional preaching.

* Rev. D. T. Allen, Peleg Bradford, Esq.

HISTORY OF BLOOMFIELD.

THE Town of Bloomfield—the two hundred and third town incorporated in the State—County of Somerset, State of Maine, lies on the west side of the Kennebec river, north latitude 44 deg., 40 min. It is 33 miles N. from Augusta, 95 miles N. N. E. from Portland, and 50 miles W. from Bangor, and is bounded north by Norridgewock and Skowhegan, east by Skowhegan, south by Fairfield, and west by Norridgewock. It contains an area of 11,910 acres of land, of which 1,200 are tillage, 1,950 are mowing, 41 are fresh meadow, 2,885 are pasturage, 3,157 are wood land, 2,158 are unimproved, 219 are roads, and 300 are waste land. The value of the real estate is \$193,308, and of all taxable property, \$292,227. There are 290 polls, 160 dwelling-houses, 175 barns, 10 stores, shops, &c., and 140 other buildings. The soil is rich, and presents a beautiful appearance. Some good limestone is found in the town.

The town was incorporated Feb. 6, 1814, and its name will be appropriate as long as its *fields* shall continue to *bloom* with vegetation

as they do at present. All the islands included within the boundaries of ancient Canaan, with the exception of Oakes island, are in Bloomfield.

The events recorded on the town books are not remarkable. The peace and prosperity which have ever attended the town, have rendered its history uninteresting.

In June, 1817, when the proposition for a separation from Massachusetts was first brought before the people, it was decided in the negative, by a vote of seventy-one to twenty-four, and afterward the vote was confirmed by a vote of ninety-two to twenty-two. This vote was reversed, however, in 1819, when the people decided that such a division should be made as should erect the State of Maine. The contest was close, however, and spirited, and the ballots stood, forty-one nays and forty-eight yeas.

There is a vote recorded in 1820, which does not seem clear. It was resolved to remunerate Samuel Weston for a blanket he lost in the late war.

In 1833 a plan for a town house was presented, and accepted, and the present convenient house was erected and finished in the summer of 1834. It is situated in the centre of the town.

That portion of the surplus revenue which belonged to Bloomfield, consisting of \$2,146.08, was divided among the citizens in 1839, and amounted to \$2.04 to each citizen.

The town has generally occupied admirable ground on the subject of Temperance, as will

be seen by the following records. September 9, 1828,

“Voted, that we deem the use of ardent spirits as not only destructive to health, but also to morals, and that we feel it not only our duty, but also our obligation and privilege, to use every endeavor in our power for the advancement of good morals in society, therefore unanimously voted to make use of no Ardent Spirits, on days of Election.”

In the following year it was voted to grant no licenses to sell liquor to be drunk about the premises of the vender, and in 1833 it was decided that none should be used on the highways at the expense of the town. Voted, in 1845, not to license, but the same meeting reconsidered the vote so far as to allow one suitable person to sell, provided he kept an accurate list of his customers.

The early history of Bloomfield may be found in the history of Canaan. Since its incorporation, the events worthy of publication have been very few. The general progress of the town, as developed in the statistics, the officers, taxes, &c., and the religious history, will be found hereafter. The town is one of the most beautiful and flourishing in Maine, and is gaining ground steadily in prosperity.

The Agricultural products for the year 1837 were, corn, 2,214 bushels; wheat, 3,120; rye, 18; oats, 6,731; beans, 163; pease, 66; barley, 794; potatoes, 34,555; turnips, 785; apples, 6,265; wool, 5,755 lbs.; hops, 950; maple sugar, 415; pork, 73,900; beef, 11,450; English

hay, 1,735 tons; meadow, 37; 153 bbls. cider; 141 horses; 11 colts; 167 oxen; 311 cows; 407 other cattle; 2,662 sheep; 344 swine; 10,185 lbs. butter; 6,955 lbs. cheese.

There were 1 coach, 37 chaises, 69 horse-wagons, 2 grist-mills, 2 saw-mills, which sawed 475,000 ft. boards, 2 fulling-mills, which dressed 7,000 yds. cloth, 1 tannery, with 40 vats, 1 furnace and foundry, \$2,900 of stock in trade, \$8,600 money loaned, \$21,850 bank stock; the value of the real estate was, in 1841, \$164,450, as established by the Legislature, the taxable estates were valued at \$206,233, and the valuation, in 1845, was \$180,814.

Since 1837 the crops of potatoes and wheat have very much diminished, while other productions have increased. Manufactures have very much increased. The town has grown rapidly, and business has very much improved. Mulberry trees and silk worms have been cultured and reared with good success. In the year 1843* one lady had five thousand trees, on one fourth of an acre of land, and raised eighteen thousand silk worms. Other persons have also engaged in the business successfully.

To the Coburn family, more than to any others, belongs the credit of much of the prosperity of Bloomfield and Skowhegan; and, indeed, the entire county is benefited by their business talent and enterprise. They are men of wealth, unblemished integrity, and of business talents rarely equalled. Their efforts are

* Melzar Lindsay, Esq.

public-spirited, and are directed to the general welfare. Messrs. Stephen and Alonzo Coburn are attorneys and counsellors at law; Samuel W. Coburn is a partner with S. Harvey in an extensive tannery and boot and shoe manufactory; Eleazar is an occupant of the family homestead; and Messrs. Abner, Philander, and Sylvanus, are partners in the store in Skowhegan. They are largely interested in the lumber business, and upon their success much of the welfare of the neighborhood depends. They are sons of Eleazar Coburn, Esq., who was a prominent and worthy man, while he lived.

FIRST LIST OF TAX PAYERS IN BLOOMFIELD, IN 1814.

Abraham Adams,	John Clark,
Isaac Adams,	James Cleveland,
James Allen,	Joseph Cleveland,
Eliphalet Allen,	Joseph Cleveland, junr.
Daniel Allen,	Robert Coburn,
Daniel Austin,	Wigglesworth Dole,
James Bigelow, junr.,	Jona & Joseph Davis,
George Bigelow,	Obed Davis,
James & Levi Bigelow,	Brooks Dascomb,
Andrew Barnard,	Joseph Emery,
Thomas Brown,	Levi & Darius Emery,
Dr. James Bowen,	John & Joseph Emery,
Joseph Blaisdell,	Tilly Emery,
Jonathan Brown,	Daniel Emerson,
Eleazar Coburn,	Jeremiah Fairfield,
Seth Currier,	Alpheus Fairfield,
John Cayford,	Jonathan Farrar,
Richard Cook,	William Fletcher,
James Clark,	Barney Hoxey,

James Hinkley,	George Noyes,
Nimrod Hines,	Paul Nooth,
James C. Hill,	George Pooler,
Benjamin Hartwell,	Thaddeus Prentice,
Edward Hartwell,	Thomas Parker,
Steph & Sam'l Hartwell	Noah Parkman,
Robert Humphreys,	Noah Parkman, junr.
Amos S. Hill,	Simeon Parkman,
Peter Heywood and	Micah & Sam'l Pratt,
Ab. Wyman,	Phineas Parker,
Levi Homan,	Elam Pratt,
Pickard Jewett,	Jonathan Parker,
" " Executor,	Samson Parker,
Joshua Jewett,	Whitcomb Pratt,
Maximilian Jewett,	Isaac Potter,
David Ireland,	Holaday Potter,
David Kidder,	Jacob Purington,
John Kimball,	Nath'l & Joseph Russell
Edmund Knight,	Benjamin Shepard,
Sylvanus Kelley,	Dr. Joseph Shepard,
Sylvanus Kelley, junr.,	John Smith,
Josiah Locke,	John Steward,
George Lawrence,	Amos Stilson,
Joseph Locke,	Nehemiah Spear,
James Lander,	Solomon Steward,
Robert Lander,	Solomon Steward, junr.
Bryce McLellan,	Lemuel Smith,
Judah McLellan,	Amasa Steward,
David Mason,	William Steward, 3d,
Nathan Moor,	Dea. William Steward,
Stephen Moor,	Jonathan Steward,
Tilly Mason,	Samuel Steward,
Seth Mayo,	Phineas & Thomas
Mark Nooth,	Steward,

John Southard,	Samuel Weston,
Jos & Nath'l Sawyer,	James Webb,
John Smith, 2d,	John Weston,
Andrew Tinkham,	Isaac Weston,
Josiah Varney,	Seth Wyman,
Salmon & Nath'l White,	Levi Wyman,
Mary Weston,	Ephraim Ward,
Daniel Cony Weston,	Seth Wyman, junr.,
Joseph Weston,	Edward W. Wheeler,
Joseph Weston, junr.,	Elijah Wyman,
James Weston,	Samuel Webb,
John W. Weston,	Jonas Weston,
Eli Weston,	Asa Weston,
John Wood,	Zacheus Spear,
Eusebius Weston,	Daniel Snow,
Stephen Weston,	Stephen Southard,
Daniel Wheeler,	Amos Southard,
Henry Weeks,	Dea. Thomas Steward,
Asa Wyman,	James Hinton.

NON-RESIDENTS.

William Weston,	Benjamin Davis,
John Drew,	Joseph Hook,
John G. Neil,	D. Page,
David Lancaster,	Heirs of Thos. Deckman
Phineas McIntire,	Nathan Whitman,
Nathaniel Burrell,	James Prout,
Rowland Freeman,	Richard Shepard,
Nathaniel Gilman,	Cyrus Weston,
James Bridge,	William Bridge.

MODERATORS. — Seth Currier, 1814, 15, 16, 21; Brooks Dascomb, 1814, 18, 19, 22, 3, 5, 7, 41; Eleazar Coburn, 1815, 16, 17, 18, 19, 20, 3, 4, 5, 6, 7, 9, 30, 3, 4, 5, 6, 7, 8, 9, 42; Judah

McLellan, 1815, 27 ; John Kimball, 1816, 17, 21, 5, 6, 37, 43 ; David Kidder, 1817 ; Bryce McLellan, 1817, 21 ; James Bowen, 1819 ; Abraham Wyman, 1824, 30, 43 ; Joseph Weston, Junr., 1826, 7, 41 ; Eusebius Weston, 1826, 34 ; Joseph Locke, 1828, 31, 2, 5 ; Solomon Stewart, 1828 ; Amasa Stewart, 1829 ; Levi Emery, 1832 ; Joseph Emery, 1832 ; Samuel S. Bordman, 1834 ; Amasa Bigelow, 1835 ; Abner Coburn, 1836, 41, 2, 5, 6, 7, 9 ; Philander Coburn, 1840 ; Joseph Weston, 1844 ; George W. King, 1847 ; James B. Dascomb, 1847, 8.

TOWN CLERKS. — Josiah Locke, 1814, 15, 16, 17, 18, 19, 20, 1, 2, 3, 4 ; Joseph Emery, 2d, 1825, 6 ; Brooks Dascomb, 1827 ; Abner Coburn, 1828, 9, 30, 1, 2, 3 ; Eben Weston, 1834, 5, 6, 7 ; James B. Dascomb, 1838, 9, 40, 1, 2 ; Eusebius Weston, 1843, 4, 5 ; Joseph Philbrick, 1846, 7, 8, 9.

TREASURERS. — Judah McLellan, 1814, 15, 19, 20, 1, 2 ; Pickard Jewett, 1816, 17, 18 ; Eleazar Coburn, 1823, 4 ; Brooks Dascomb, 1825, 6 ; Sylvanus Pitts, 1827, 8 ; William F. Pitts, 1829, 30, 1, 2 ; Gen. Joseph Locke, 1833, 4, 5 ; Levi Bigelow, 1836, 7 ; Thomas Lord, 1839, 42, 3, 4, 5, 6, 7, 8, 9 ; Samuel Parker, 1840 ; Levi Emery, 1841.

REPRESENTATIVES. — B. Shepard, 1814 ; Judah McLellan, 1815 ; Eleazar Coburn, 1816, 25, 8, 30 ; James Bowen, 1817, 18 ; Brooks Dascomb, 1819, 22, 4 ; David Kidder, 1823 ; Isaac Farrar, 1826 ; Abraham Wyman, 1831 ; Joseph Webb, 1833, 5 ; Abner Coburn, 1837, 9 ; John Wheel-

er, 1841; Ebenezer Davis, 1844; William F. Pitts, 1845; Charles F. Coffin, 1846; Charles Chase, 1847; James B. Dascomb, 1848.

NOTE. — The person who received the most votes on the last trial each year, in each town, is set down as elected, unless other sources of information teach that other towns overcame his majority.

VOTES FOR PRESIDENTIAL ELECTORS. — 1824, Adams 57, Crawford 2; 1828, Adams 108, Jackson 8; 1832, Adams 139, Jackson 23, scattered, 78; 1836, Harrison 94, Van Buren 100; 1840, Harrison 163, Van Buren 25, Abolitionist 8; 1844, Clay 136, Birney 36, Polk 29; 1848, Taylor 144, Cass 40, Van Buren 24.

TAXES — 1814 to 1849.

	Schools.	Town.	Road.	Minister.
1814	\$300	\$125	\$1000	\$130
1815	300	500	900	200
1816	350	100	800	150
1817	375	150	900	200
1818	375	250	700	200
1819	400	200	1000	120
1820	400	200	1000	130
1821	300	175	1000	120
1822	400	225	1000	120
1823	400	250	1150	110
1824	400	275	1000	90
1825	400	150	1000	80
1826	400	200	1500	85
1827	400	200	1600	
1828	400	200	1500	
1829	400	300	1500	

	Schools.	Town.	Road.
1830	\$400	\$100	\$1300
1831	480	150	1200
1832	480	150	1550
1833	480	125	1500
1834	480	300	1200
1835	480	500	1200
1836	480	700	1200
1837	525	400	1200
1838	525	475	1200
1839	525	600	1200
1840	525	500	1200
1841	500	400	1200
1842	500	375	1200
1843	437.20	400	1200
1844	437.20	175	1200
1845	*	350	1200
1846	437.20	450	1500
1847	437.20	575	1500
1848	437.20	300	1500
1849	600	225	1500

CONGREGATIONALISTS.

The ancient Congregationalist Church, by the division of the town, became transferred to Bloomfield, soon after the dismissal of Mr. Cayford, and the Church, much impressed with the ministerial character and qualifications of Rev. Fifield Holt, invited him to settle, and the town concurred February 17, 1814. He was to have \$250 for one half of the time.

The people of Bloomfield voted to employ Mr. Holt one half of the time for the year 1814,

but the vote was very soon reconsidered, for some reason, though finally a vote was passed inviting him to settle; and June 15, 1814, the Rev. Fifield Holt was installed as pastor of the church. He was to preach one half of the time in Bloomfield, and the remainder he was to devote to missionary labor in the neighborhood. He was born in Hollis, N. H., and was graduated at Middlebury College, Vt., in the class of 1810. He studied divinity in Andover, Mass.

In accordance with a law passed in June, 1817, providing that each town should create a ministerial fund, Bloomfield raised \$612.36, on which the annual income was \$34.89. Land was purchased, and other property, in 1819, the proceeds of which went yearly to the support of the Gospel. It was purchased for \$1,830.52, and the annual interest was \$76.56.

It was voted, in 1824, to divide the interest on the fund among the Baptists, according to their numbers. They received \$43.25.

March 1, 1824, it was voted to select a spot for a new Congregationalist church, and John Kimball, Pickard Jewett, and Joseph Weston, 2d, were appointed a committee to report a plan. They discharged the duty laid upon them, and reported in favor of a wooden church, fifty feet long, forty feet wide, and eighteen feet stud, with a belfry,—to have forty-four pews, and to cost \$1,700. Their report was accepted, and a committee was raised to carry it into effect. It consisted of Bryce McLellan, Joseph Weston, Jr., Abraham Wy-

man, and Josiah Locke. A part of the old house was sold at auction, and the new church was finished late in 1825. It was dedicated the following year.

Twelve members were dismissed, in 1840, to join the church in Skowhegan, and about as many more some time after, to unite with the Baptist and Methodist churches. The church was formed principally out of the first settlers, and as they have departed this life, the church has been weakened. Probably from five hundred to one thousand have enjoyed its communion since its formation. Very many have died within ten years. The smallest number was in 1801, when it numbered fifteen, and its largest in 1835, when it had one hundred and twenty-nine members, and was the largest church in the county.

Mr. Holt was quite successful in his calling, and was very popular in his parish. He was attacked with the erysipelas, in his pulpit, Sunday, Nov. 7, 1830, and he died in about a week, much lamented. His remains rest in the Bloomfield burial ground, marked by a tombstone with the following inscription:—"In memory of Rev. Fifield Holt, a man greatly beloved in all the relations of life, but especially as a good minister of Jesus Christ. He was born in Hollis, N. H., became pastor of the Congregationalist church in Bloomfield, June 15, 1815, and died Nov. 15, 1830, Aet. 47, in the blessed hope of dwelling forever in the Savior, whose cause on earth he had diligently and successfully labored to promote."

The church and society listened to many candidates during the two years following the death of Mr. Holt, but it was not until the year 1833 that a successor was found. Rev. George W. Hathaway, the present pastor, was ordained March 20, 1833. He was born in 1808. He has discharged the laborious duties of his office with distinguished zeal and ability, and occupies, deservedly, a desirable position in public estimation. He has had trouble with a portion of his parish, but he sustained himself before an ecclesiastical council with great success. His church numbers eighty-eight members, and it has a Sunday school attached, numbering, at different times, from forty to two hundred and eighty, possessing a library of five hundred volumes.

BAPTISTS.

"The Baptists first made their appearance in Maine in 1681, when several persons in Kittery, embracing their tenets, were baptized by immersion." — *Williamson*, vol. i., p. 569. Quite a number of the people of Canaan were dissatisfied with the preaching of the Congregationalists, and as early as 1796, invitations were extended to Elders Asa Wilbur* and Jabez Lewis, of Sidney, to visit the people, and preach the Baptist doctrines. They were very much opposed, and "no reproaches were too severe to heap upon the adherents to the new religion." The converts at first united with the church in Clinton, but at length the church was organized, October 20, 1803, with 15 members, in-

* Ordained in 1793.

habitants of Canaan and Norridgewock. Their names were Daniel Smith,* David Lancaster, Nathaniel Burrell, Umphrey Burrell, Eleazar Spaulding, James Webb, Christopher Webb, Isaac Lawrence, Mary Burrell, Rebecca Webb, Mary Smith, Sarah Spaulding, Rachel Burrell, Sarah Lancaster, and Meribah Ireland.

The church was organized as the First Church in Canaan, about two years before the regular proclamation of the gospel was listened to; but in the year 1806, the labors of Rev. Henry Kendall† were employed for a portion of the time. During his administration a revival refreshed the church, and about fifty were added thereto.

Mr. Kendall was succeeded, in 1809, by Rev. John Wagg.‡ He remained until the year 1812, when a meeting-house was erected and dedicated, at an expense of \$3,000. It stood upon the hill, near the residence of Mr. Jonathan Mitchel, until the year 1822, when it was removed to the site of the present church, where it stood until Nov. 11, 1841, when it took fire, at noon-day, and was burned to the foundation. The bell, weighing eleven hundred pounds, was destroyed.

The church was presided over, from 1812 to 1814, by Rev. Joshua Brooks,§ and from the

* Daniel Smith was the first deacon.

† "Mr. Kendall says 'many were converted, among whom were Jonathan Steward, converted from Congregational errors, and Robert Coburn and David Steward, from the love of sin. The two former became Baptist preachers.'"—*Millet's Hist. Bap. Maine*. Mr. Coburn was converted in 1806, and was pastor of the church in Newport from 1825 to 1836.

‡ "The efforts and proceedings of both these men were altogether unprofitable to the church, and to the Baptist cause."—*Millet's Hist. Baptists of Maine*.

year 1814 to 1822, Revs. J. Steward, Robert Coburn, and Francis Powers, were the pastors. From 1823 to 1825, the office of the ministry was discharged by Rev. Samuel Dinsmore. During the labors of Mr. Dinsmore, the church enjoyed a season of revival.

From 1825 to 1829, the pulpit was supplied from Waterville College, and from 1829 to 1832, Rev. Noah Hooper* was the preacher. He was succeeded in 1836 by Rev. Arthur Drinkwater,† who remained until the year 1842. During the winter of 1838–9, there was a very encouraging revival, during which thirty-three were added to the church; and in the winter of 1841–2, another revival secured an addition of twenty-four. In the course of the year 1842 active measures were taken to erect a church in the place of the one burned the previous year. In the year 1843, while it was in process of building, Rev. Charles Miller was engaged as pastor, and during his engagement the church was finished and dedicated,‡ June 17, 1844. Its cost was \$5,000. It is a splendid building, and while its internal arrangements are every way adapted to its object, its outside appearance is very beautiful. It is conspicuous from every entrance into Bloomfield, and is an ornament to the town. Its architect was Jo-

* "Mr. Hooper became unprofitable, and resigned." — *Millet*.

† Mr. Drinkwater was ordained in Mt. Vernon in 1816; he was pastor there from 1816 to 1821, and from 1829 to 1833; from 1821 to 1829 in Danvers, Mass.; and in Hallowell from 1834 to 1836.

‡ The sermon was by Rev. Dr. Sheldon, and the other services by Rev. Messrs. Miller, Drinkwater, Tilley, &c.

seph Bigelow, of Bloomfield. Mr. Miller resigned his pastoral charge in the year 1847. He was succeeded in the year 1848 by Rev. N. Milton Wood, the present pastor.

Since the year 1803, there have been 383 persons connected with the church. The present number is 189. Connected therewith, is a Sabbath School, containing 125 scholars, and possessing a library of 200 volumes. The church and society are in a very flourishing condition.

NOTE.—The early history of this church belongs to old Canaan, and since 1814, to Bloomfield. Most of the materials were furnished by Rev. N. M. Wood and Stephen Coburn, Esq.

SECOND BAPTIST CHURCH.

There is another church in the southern part of Bloomfield. Elder L. Packard preached occasionally in the course of the year 1835, and created so much interest that a church consisting of thirteen members was organized October 4, 1837. Mr. Packard was pastor from 1838 to 1842, preaching a portion of the time. There are now about thirty members.



HISTORY OF SKOWHEGAN.

The Town of Skowhegan, County of Somerset, State of Maine, lies on the north side of the Kennebec river, and is bounded north by Cornville and Madison, east by Hartland and Canaan, south by Canaan, Clinton, and Bloomfield, and west by Norridgewock and Bloomfield. It is in 44 deg., 40 min. north latitude, and is 33 miles north from Augusta, 95 miles N. N. E. from Portland, and 50 miles W. from Bangor. The territory was originally a part of Canaan, but in the year 1823, it was separated from Canaan and incorporated under the name of Milburn. This name it bore until 1836, when the efforts of many of the people who wished to preserve the ancient name, succeeded, and it was called by its present name, Skowhegan. Skowhegan, pronounced by the Indians Skoohegan, signifies a "place to watch." It was formerly a famous place to catch salmon and other fish. They were accustomed to rest themselves behind the rocks and in the eddies, to recruit their energy, before making efforts to ascend the falls. It was a choice spot to the Kennebec Indians. It contains an area of 19,071 acres, of which 48 are covered with water, 324 occupied by roads, 2,913 of waste

land, 6,678 of improved land, 3,000 of woodland, 2,096 of pasturage, 12 of natural meadow, 2,200 of mowing, and 1,800 of tillage. The value of the real estate is \$246,505, and of all taxable property \$322,026. There are 337 polls, 240 dwelling houses, 226 barns, 18 stores, shops, &c., and 19 other buildings. The village of Skowhegan was commenced in the year 1803, since which time the losses have been \$200,000.

There is much very good limestone in different parts of Skowhegan. It is not good for mortar, however, but is excellent for soil-dressing. The people ought not to import from abroad, when it may be so easily procured at home. The following is an average analysis of the Skowhegan lime : * Carbonate of lime, 53.8 ; carbonate of iron, 7.6 ; insoluble mica and slate, 38.6 ; leaving a per cent. of 32.3.

There is also much excellent bog iron ore, some of which is found in a fine powder, composed of yellow ochre, and brown oxide iron. It contains arsenic, found in arsenical pyrites. It makes good cast iron but is not suitable for bar. In 1838, a vein was found, 480 feet long, 240 feet wide, and 1 foot deep, on the estate of Sampson Parker, and another was found on the land of Jonas Burrill, 132 feet long, 33 feet wide, and 1 foot deep. It is found in abundance in different parts of the town. The analysis is about as follows : Water and vegetable matter, 24.2 ; silex, 7.3 ; oxide of iron, 68.5. The per cent. of iron, is about 40 — 50.

* Jackson's Survey.

The falls at Skowhegan strike the lover of natural beauty with delight. Situated in the middle of the river, is a high, rocky, wood-crowned island, sprinkled with a few pleasant residences, and the waters, after meeting this obstruction, divide, and passing along, they are precipitated over a fall on either side. The velocity of the river, as it hastens through its narrow channel, and its magnificent beauty as it tumbles over the precipice, in foam and thunder-tones, make one of the wildest scenes in the State. Before the works of man had impressed the scenery, when the island and rough, rocky shores, covered with woods, were unshorn of their natural beauty, with the antlered moose gazing a moment before he fled from the flashing rapids, and, perhaps, a dusky Indian watching for his finny prey, the salmon, it must have been a glorious view. The entire fall is twenty-two and a half feet. Occasionally cattle are borne over the falls. A yoke of oxen at one time passed over backward, with a log behind them, and came out in safety. Geese often ride over.*

The Poet has endeavored to paint the scene. The second Act of "*Carabasset*" is laid at Skowhegan falls, and Râle and his *protégé*, Adelaide, the daughter of Castine, are represented in company, gazing at the spectacle. The priest enquires, —

"What can vie

With the rich tints that Nature lavishes

* They are drawn on imperceptibly at first, in the spirit of the old proverb, — *Facilis descensus averni est*, but they find out the impossibility of escape when too late.

On forest leaves in Autumn ; — with the birds
That sang regardless of our near approach,
And the deep glens so wild and shadowy ? ”

ADELAIDE.

“ ’Tis beautiful indeed ! mark how the cliffs
Darkened with hanging cedars, bravely breast
The shock of angry waters rushing by.
The roar is almost deafening. See the foam
Dancing and curling in a snowy sheet ;
And now in gathering eddies, lo ! it whirls
Around the rock, and sparkles to the moon. ”

RALE.

“ These circling eddies teem with animation ;
For here in their migrations rest awhile
The finny tribes, ’till renovated strength
Enables them to leap above the cataract. ”

Though the first settlements in ancient Canaan were within the present limits of Bloomfield, yet Skowhegan was peopled at an early date. The natural boundary made by the river, soon led the people to aim at a separation from Bloomfield, and the inconvenient size of the town of Canaan, after the separation from Bloomfield, caused the people to aim at the erection of a new town.

The Town of Milburn* was incorporated February 5, 1823. The first annual meeting

* Samuel Philbrick, Esq., has lived for a number of years in the house he now occupies, and strange as it may seem, he has lived in two states, two counties, and three towns, during the time, though he has not changed his location in the least ! Maine and Massachusetts are the states ; Kennebec and Somerset are the counties ; Norridgewock, Milburn, and Skowhegan are the towns. The frequent alterations of names and boundaries serves to solve the apparent difficulty. Nearly one twelfth of Norridgewock was added to Skowhegan in the year 1828. Continual alterations are taking place in this respect, and sections and additions are of frequent occurrence.

was called to order by Daniel Steward, Esq., and the following gentlemen served as the first Town Officers:

Joseph Patten, Moderator; Samuel Weston, Town Clerk; Saml. Weston, Benjamin Eaton, and Joseph Merrill, Selectmen and Assessors; Josiah Parlin, Town Treasurer.

The Town voted in 1830, to petition the General Court for leave to elect a Representative such part of the following ten years as they were entitled to, and not be united with any other town.

It was voted March 4, 1833, to cause the "laws to be enforced so far as it respects drunkenness, in or about the taverns, stores, or other places, in Skowhegan Village, and also as it respects licenses, and persons selling spirituous liquors, contrary to law." It will be seen by the record of this vote, that though the town bore the incorporated name of Milburn, yet the Indian name of the Falls, designated the village. There was a growing dislike to the name of Milburn, and a strong wish to adopt the old Indian name.

Elder Joseph Merrill received the interest arising from the Ministerial Fund for services as minister of the town for the years 1836, 7.

In the year 1836, the name was changed from Milburn to Skowhegan.

September 7, 1837, the town voted against amending the constitution. Yeas 21, nays 69; in the year 1839 the same question was thus decided, — yeas 78, nays 57.

April 7, 1839, five hundred dollars were

raised for the use of the poor. A small farm was bought, and a house erected for the same purpose.

In 1843 it was voted that but one person in the town should have permission to sell ardent spirits, and that he should keep a record of all sales, which should be open to the public, and that the said agent should make a report of his sales at the next annual meeting.

In the year 1846, it was voted "that there shall be no license given for anything."

In the year 1848, the Ministerial Fund was appropriated to building a Town House. The house was built in 1849, and it is a very commodious edifice. The upper story is finished into a beautiful hall, owned by the Odd Fellows.

The history of Skowhegan since it has been severed from Canaan, has not of course been eventful. The history of Canaan belongs to Skowhegan.

The agricultural products for the year 1837,* were corn, 2,919 bushels; wheat, 4,506; rye, 579; oats, 13,810; beans, 321; pease, 953; barley, 1,286; potatoes, 37,875; turnips, 715; apples, 4,865; wool, 5,261 lbs.; maple sugar, 720; pork 90,400; beef, 10,550; butter, 19,555; cheese, 6,260; hay (English), 2,084 tons; meadow, 12; cider, 228 bbls.; 208 horses; 15 colts; 145 oxen; 341 cows; 349 other cattle; 2,323 sheep; 379 swine.

There were 26 chaises; 78 horse wagons; 1 coach; 1 grist mill; 2 saw mills which sawed 50,000 feet of boards; 1 tannery with 10 vats; \$15,350 stock in trade; \$3,000 money

* Melzar Lindsay, Esq.

loaned ; \$9,100 bank stock. In 1841, the State valued the real estate at \$183,970, and in 1845, at \$196,403.

The agricultural products have considerably changed since 1837. There is less land unimproved and more occupied, and while fewer bushels of wheat and potatoes are raised, and less barrels of cider made, there are more of other products.

The rapid growth of the town has very much increased its industrial enterprise. Calculations would only approximate to correctness, and the valuation of 1850 will give an exact statement.

The following facts were furnished by Eusebius Weston, Esq., too late to be inserted in their proper places :

Solomon Steward, junr. erected the first dam across the west channel, and built a grist mill about 1811, — subsequently taken down and moved below the bridge. He and others built a saw mill below.

Andrew Morse built a saw mill, grist mill, and clothing mill, at the mouth of Currier Brook ; a Mr. Heald owned a saw mill near where Savage and Hawkes now work.

In the great freshet of 1832, the whole went off with one arch of Skowhegan bridge, &c. ; the damage estimated at not less than 10,000 or 12,000 dollars.

The first saw mill in Skowhegan, after the Judge McLellan mill at the mouth of Wesser-runsett, was built by Phineas Steward, sen., on a brook near Sam. Parkman's.

About 1792, James Malbon, sen. built on the Wesserrunsett; the site is now owned by Joseph and Stephen Malbon, grandsons.

The next mills were built by Rev. John Cayford, where Neil's mill is. Cayford's grist mill went off in 1832.

First store opened very small by Samuel Weston, in partnership with the late John Ware, about 1780 — Mr. Ware at Norridge-wock, and Weston at his farm; — kept as long as he lived, and was preparing to enlarge.

1803 — Seth Currier and William Bridge bought an old school-house, and made a store of it, on the site now occupied by widow Nuth, — kept in it several years and built a part of what is now the Coburn store.

John Wyman, son of Seth Wyman, built the Parker Store in Bloomfield.

Jona. Farrar came into the town from Bath; did a handsome business through the war of 1812 and so on; went into the Merino sheep business; pursued it to some profit.

First mill in Bloomfield built by Solomon Steward, sen., on the brook near the tannery; run several years and answered the wants of the settlement. Another by the same up the stream near the school-house, did not do much.

Peter Heywood, sen., built on Skowhegan Island, about 1790. Sold to Capt. Isaac Smith, he to Abraham, his son, and so on, to Currier and Bridge, and then to William Weston, in 1809.

The following is the list of the first persons taxed in Milburn, now Skowhegan. It will

serve in future years to show the reader the first dwellers in the town.

Jonas Ames,	James Fairbrother,
Daniel Austin,	George Fish,
L. F. and E. Ames,	John E. & J. H. French,
Thomas Annis,	Daniel Foster,
Samuel Bickford,	Catherine Greenleaf,
Abraham Boston,	William Graves,
Humphrey Burrell, Jr.,	James Grace,
Thomas Barry,	Joshua Gardner,
Dudley Blake,	Ebenezer Gardner,
William Brown,	Abel Homstead,
Noah Burrell, Jr.	Joseph Hook,
Humphrey Burrell,	Joseph H. Hill,
Reuben Burrell,	J. H. Hill, Jr.,
John Booker,	Daniel Herrin, Jr. Esq.
James Brown,	Samuel Herrin, 2d,
Francis Caldwell,	Samuel Herrin,
John Clarke,	Andrew Herrin,
John Connor,	James Howe,
William Carson,	Daniel Homsted,
James Curtice,	Reuben Homstead,
Thomas Currier,	Timothy Homstead,
Morrill Currier,	Amos S. Hill,
Aaron Colman, Jr.,	Joseph Herrin,
Nathaniel Deering,	Daniel Herrin, 3d,
Jacob Doyen,	Joseph Haskell, Esq.
Samuel Doyen,	William Herrin,
Asa Dyer,	Thomas W. Hayden,
Joseph Dudley,	Joseph & Joseph Jen-
Thomas Darling,	kins, Jr.
Benjamin Eaton,	Jeremiah Ireland,
Do.	Capt. Joseph Ireland,

Samuel Kincaid,	Thomas Robinson,
Lewis Kraus,	Peter Robinson,
James Leavitt,	Thomas Robinson, Jr.
Abiel Lancaster,	Willard Sears,
John Lambert,	Daniel Steward,
James Lambert,	Osgood Sawyer,
Richard Lambert,	William Soule, Jr.
William B. Morrill,	Newell Sandborn,
James Merrill,	Gilman Smith,
James & Andrew M ^c -	John Steward,
Crellis,	Josiah Steward,
Palmer M ^c Crellis,	Dudley L. Swain,
James Mitchell,	Hugh Smiley,
Mary Merrill,	Nathaniel Shaw,
Joseph Merrill,	Joseph Simonds,
Edmund Merry,	Levi Wyman,
Eben. H. Neil,	Stephen Weston,
Thomas Nye,	Eusebius Weston,
Josiah Parlin,	Daniel C. Weston,
Joseph Patten, Esq.	S. & D. C. Weston,
Patten & Neil,	Samuel Weston,
John Pooler,	Eli Weston, Esq.
George Pooler,	James White,
Asahel Polly,	William White,
Daniel Parkman,	David Wyman, Jr.
Daniel Parkman, Jr.,	Solomon White,
Noah Pratt,	Nathaniel B. White,
Joseph Patten,	John Webb,
Josiah Patten, .	Susanna Ward,
Jacob Pratt,	Jonathan Woodman,
Joseph Pooler,	John Whitman,
Atherton Pratt,	Christopher Webb, 3d.
Joseph Russell,	John Wyman,
Benjamin Rowe,	Samuel Young.

TREASURERS.—Josiah Parlin, 1823, 4, 5, 6, 7 ; Joseph Patten, 1828, 9, 30, 1, 2 ; Eben H. Neil, 1833, 4, 5, 6, 7, 8, 9, 40, 1, 2, 3, 4, 5, 6, 7 ; William B. Morrell, 1848 ; Albert Fuller, 1849.

REPRESENTATIVES.—Wentworth Tuttle, 1823, 31, 3, 5 ; Benjamin Eaton, 1824 ; Jonas Heald, 1825 ; John F. Weymouth, 1826 ; Joseph Barret, 1827 ; David Kidder, 1828 ; Milford P. Norton, 1829, 37 ; Samuel Weston, 1830 ; Daniel Herrin, 1832 ; Samuel Robinson, 1834 ; Eben H. Neil, 1836, 8 ; Hiram Tuttle, 1839 ; Cyrus Fletcher, 1840, 7 ; Joseph Patten, 1841 ; Hiram C. Warren, 1842 ; Robert Hunter, 1843 ; Joseph Merrill, 1844 ; Jesse Washburn, 1845 ; John W. Patten, 1846 ; Alvah J. Baker, 1848.

MODERATORS.—Joseph Patten, 1823, 4, 5, 6, 7, 9, 30, 1, 2, 3, 5, 7, 8, 9, 40, 1 ; Joseph Merrill, 1823 ; Levi Wyman, 1825, 6, 7, 31 ; David H. Raymond, 1826, 8 ; John G. Neil, 1829, 30, 1, 2, 3, 4 ; Eben H. Neil, 1836 ; Samuel Philbrick, 1837 ; Benjamin Eaton, 1837, 9 ; Daniel Herrin, 1842 ; Asa Wyman, 1842 ; Osgood Sawyer, 1843, 5, 6, 7, 8, 9 ; Cyrus Fletcher, 1844 ; Ruel Weston, 1848.

TOWN CLERKS.—Samuel Weston, 1823, 4, 5, 6, 7, 8 ; Ichabod Russel, 1829 ; Samuel Philbrick, 1830, 1, 2, 3, 4, 5, 6, 9, 40 ; Eben H. Neil, 1837 ; John Kerswell, 1838 ; Joseph Patten, 1842, 3, 4, 5, 6, 7, 8 ; Ruel Weston, 1849.

VOTES FOR PRESIDENTIAL ELECTORS.—1824, Adams 14 ; 1828, Adams 78, Jackson 7 ; 1832,

Adams 84, Jackson 66 ; 1836, Harrison 32, Van Buren 27 ; 1840, Harrison 205, Van Buren 127, Birney 1 ; 1844, Clay 146, Polk 123, Birney 13 ; 1848, Taylor 147, Cass 75, Van Buren 67.

TAXES — 1823 to 1849.

	Town.	Highway.	Schools.
1823	\$200	\$1100	\$300
1824	100	800	300
1825	200	1000	280
1826	120	950	280
1827	245	1000	280
1828	125	1500	350
1829	100	1200	350
1830	200	1250	350
1831	225	1200	405
1832	200	1500	405
1833	200	1875	400
1834	200	1650	500
1835	300	1500	500
1836	400	2000	500
1837	400	2000	500
1838	1000	2000	500
1839	800	1500	500
1840	800	2000	500
1841	900	1800	600
1842	800	1500	600
1843	1000	2000	600
1844	1000	1800	600
1845	900	1500	600
1846	1300	1800	600
1847	1200	2200	600
1848	450	2450	600
1849	1000	2250	600

CHRISTIANS.*

The church history of Skowhegan, previous to the year 1823, is embodied in the History of Canaan. The first church, located within the present limits of the town, was the Christian.

The early labors of Rev. Joseph Merrill, though in Canaan, were in that portion of the ancient town now known as Skowhegan. He commenced preaching within the present limits of the town about the year 1811, and formed a church at Dudley's Corner about the year 1818. Many of the fathers and mothers of the cause, since connected with the Village church, were members of that body. About the year 1830 a small church was organized at Haskell's Corner, and the Village church was formed June 5, 1836. Still another was formed in the Pooler neighborhood, on the plains, about the year 1840. Elder Merrill has sustained a very prominent part in the movements of this body, he having generally employed a portion of his time with one or all of the churches.

Among the number of non-resident preachers are remembered Revs. Henry Frost, Mark Shepard, Benjamin P. Reed, Samuel Young, and Eleazar Hamlin. Rev. Samuel Bickford was pastor of the Village church from 1838 to 1843. He now labors in the neighboring towns, though he resides in Skowhegan. He was ordained June 23, 1838.

Rev. Nathaniel White now resides in the town, and labors as occasion calls. He was ordained eight or ten years ago.

* Communicated by Ruel Weston, Esq.

From 1843, 4, to the fall of 1845, Rev. Milton Chalmers labored among the people. He was succeeded, in 1846, by Elder Merrill, and in 1847 there was no stated preaching, as the church was husbanding its resources, preparatory to building.

In the year 1849, Rev. John B. Weston, of Madison, the present pastor, commenced his labors. April 5, 1849, a legal society was formed, agreeable to the petition of Ruel Weston and fourteen others, of which Samuel Bickford was moderator, and Ruel Weston clerk. The four churches in the Christian connection in Skowhegan, now number about two hundred members. There is a fine Sunday school at Haskell's Corner, with forty scholars and one hundred library books, and the school at the Union house is in part composed of children connected with the denomination. The principal years of interest were 1822-3, '36, and '43. At these times great blessings were received.

As related in the sketch of the Congregationalist society, meetings are held in the beautiful Union house every alternate Sabbath, besides religious services in other parts of the town. The denomination is in a flourishing state.

METHODISTS.*

The branch of the Methodist church in Skowhegan, comprises those who profess that form of Christianity in Skowhegan and Bloom-

* Communicated by Rev. C. C. Cone, and Joseph Patten, Esq.

field. The church was organized in the year 1827, by Rev. Ezekiel Robinson. It consisted, at that time, of but four members, all of whom were men. The first pastor was Rev. Benjamin Jones. After enjoying seasons of growth and prosperity, the present neat and eligibly located house of worship was completed, in June, 1836, at an expense of \$3,500. It was the first meeting-house ever erected in Skowhegan, and is not only convenient, but it is an ornament to the village.

The church numbers now one hundred and twenty members, and there is a Sabbath school attached, which was organized in 1828; it has one hundred and twenty-five members, and a library of five hundred and fifty volumes.

The different pastors, with their years of labor, have been as follows:—Revs. Henry True, 1828–9; F. Drew, 1829–30; Greenleaf Greely, 1830–1; Ezekiel Robinson, 1831–2; Benjamin Follett, 1832–3; S. P. Blake, 1833–4, 35–6; Asa Heath, 1834–5; Edward Hotchkiss, 1836–7; D. Hutchinson, 1837–8; P. P. Morrill, 1838–40; A. Sanderson, 1840–1; C. P. Bragdon, 1841–2; H. Butler, 1842–3; C. Scammon, 1843–5; Obadiah Huse, 1845–6; A. F. Barnard, 1846–8; C. C. Cone, 1848–9.

The church is now in a prosperous condition, and promises well for future success.

UNIVERSALISTS.

The believers in God's unconditional Grace and Mercy, scattered in Bloomfield and Skowhegan, have supported the preaching of the Gospel, as they understand it, for several years.

A society was organized in the year 1836, and though no preacher statedly ministered, yet many distinguished advocates of the doctrine delivered their message. Revs. Seth Stetson, Darius Forbes, Jacob K. Fulmer, and many others from time to time proclaimed their sentiments, but it was not until the year 1842 that a preacher was procured to occupy the desk with regularity. At that time, Rev. John Adams Henry re-organized and took the pastoral charge of the society, which had been suffered to run down. He remained, much beloved, discharging a faithful and successful ministry, until December, 1846, when he removed to Ludlow, Vt. The society had been making efforts to erect a house of worship, and Mr. Henry removed to Ludlow, intending to return at the end of two years, and it was hoped that the building would then be commenced. But Dec. 15, 1847, he was called from earth. He was thirty-two years of age, having been born in Bowdoinham, Nov. 13, 1815. His death was regarded as a denominational calamity.

Rev. C. S. Hussey, of Sangerville, supplied the desk for a portion of the year 1848, and in the spring of 1849, Rev. John Wesley Hanson became pastor. Attached to the society is a Sunday school, numbering forty scholars, with a library of two hundred volumes. The place of worship is Washingtonian Hall, but a splendid site for a new church has been purchased on Skowhegan Island, Bloomfield, and preparations are being made for the erection of a handsome brick church, during the summer of 1850.

CONGREGATIONALISTS.*

In the year 1840, a portion of the Bloomfield Church, desirous of establishing a church and society in Skowhegan, joined several members of other churches, — in all sixteen, — and formed a distinct and regularly organized church. It was agreed to continue to attend upon the preaching of the Rev. Mr. Hathaway, and to observe the ordinances with the Bloomfield Church, for a short time after organization. Its meetings and discipline were distinct from the Bloomfield church. This arrangement continued until 1845, when the connection was dissolved. Soon after, preparations were made to erect a place of worship. The plan was as follows: The Christians being destitute, it was agreed that a legal body should be organized, consisting of the members of both churches, who should erect a house by stock subscription, and that each should occupy the house one half of the time, until one or the other should purchase it on terms satisfactory to both.

The first pastor was Rev. Alpha Morton, of Temple, who was engaged February, 1848, for one half of the time. The house was completed, and publicly dedicated to God, March 16, 1848. Introductory Prayer, Rev. Alpha Morton; Reading of Scripture, Rev. Samuel Bickford; Dedictory Prayer, Rev. — Rogers; Sermon, Rev. J. B. Weston; Closing Prayer, Rev. J. Merrill. The house is a very beautiful one, in most excellent taste, adorned with a fine clock, costing in all about \$5,500.

* Communicated by Dr. J. Marden.

The church received \$50 from the Missionary Society during the first year. To this they added \$150, which was the sum paid Mr. Morton for his services for one half of the time. In February, 1849, Mr. Morton returned to Temple, and Rev. Asa T. Loring, of Phippsburg, was settled as pastor, on the same terms as his predecessor. Though the church has had additions since its formation, yet, by removals and death, it is now reduced to its original number, sixteen. The two societies have a Sunday School in common, consisting of sixty scholars, with a library of two hundred volumes.

BAPTISTS.

There is a small Baptist Church in Skowhegan. It was organized as the Second Baptist Church in Canaan, January 7, 1813, with twenty members. Its progress has been very slow, and "for thirty years they were not able to provide for themselves the benefit of a pastor or stated ministry." — *Millet*. They have been occasionally supplied by Rev. Messrs. Jonathan Steward, Jas. Steward, Robert Coburn, Joseph Roberts, Joseph Wagg, M. Cain, and L. Packard.

Mr. Packard preached one fourth of the time in 1839, and in 1840 the church was enlarged to forty members. The first settled pastor was the Rev. John Robertson, who came in 1843, and remained two years. William Oakes was ordained as an Evangelist, in February, 1815. Rev. Daniel McMasters immediately succeeded Mr. Robertson, and remained until the fall of 1848. The church now numbers thirty-eight members. There is no Sunday School attached.

MISCELLANEOUS.

ROADS. — The only means of travelling and transportation for several years after the first settlement of Norridgewock and Canaan, was on snow-shoes and hand-sleds in winter, and with boats in the summer. The first roads were mere paths through the woods from house to house along the banks of the river. From time to time, as necessity demanded, the roads increased in number and excellence. No one but hunters and explorers went far north of Sandy River, until 1815, when — Pease drove horses and cattle through to Canada, and about that time the State laid out a road. A subscription was raised, in 1826, in Augusta and other river towns, to enable a road to be kept open through the winter. William and Henry H. Humphreys, Englishmen, engaged for two hundred dollars, to keep an open winter road. In 1836–7 a mail was transported to Quebec, but the arrangement was discontinued in a disagreement.

A road was first laid out on the Bloomfield shore of Canaan, and, crossing just above the falls, it passed up on the opposite bank, and went through Norridgewock, to Old Point.

In a few months roads were laid out on the opposite shores, at first mere horse-paths, but in process of time, they became well-made thoroughfares.* As the river-lots were settled and the back-farms were sold, parallel roads dividing them were made, and cross-roads and other avenues of travel were laid out, until the roads and streets in suburb and village became what they now are:—neat, commodious, and often extremely beautiful. When a road was first made passable for wheels from Parlin's to the ferry and mill, the people were greatly delighted.

GRAVEYARDS. — *Norridgewock*. The first burial place in the town was located a short distance above the village, on land now owned by J. S. Abbott, Esq. A few years since many of the bodies were exhumed and re-interred in other places. There was formerly a public burial ground in the south part of the town. Besides these there are private places of deposit. A child of Thomas Farrington and his mother were buried on the land he occupied.

There are now two cemeteries; both of which are pleasant, retired, and neatly adorned by art and nature. They are appropriately named "valleys of peace." They lie, one on each side of the river, contiguous to the two villages, and are neatly enclosed and pleasantly adorned by young shade trees, that will improve in beauty with each succeeding year, until their grateful shadows shall rest in quiet benediction on the

sleeping dead. There the departed rest. Side by side sleep kindred and friends, who were "beautiful in life, and in death were not divided." The quiet murmuring of the neighboring river, and the whispering of the leaves, blending with the music of birds, make constant melody, and chant a ceaseless requiem about the holy place of death.

The North burial ground was located in 1789, when it was * "voted to have one place for a burying ground and no more, and that the place shall be between Mr. Clark's bars on the River Road, and Mr. William Spalding's line on the west." The land was given by Dea. John Clark. In this yard lie the remains of many of the early settlers and their descendants. The earliest tomb-stone reads thus: "Here lies the body of Abraham Moors Spalding, who departed this life August 27, 1796, aged 1 year, 2 m. 12 d." The tombstone over the remains of Mrs. Esther Emery presents the following beautiful inscription: "Not lost, but gone before." Rarely, however, are sweetness of language and poetic thought, combined with Christian feeling, seen in an epitaph so well expressed, as on a tablet over the remains of an infant child of Rev. Josiah and Sarah Peet :

" She tasted of life's bitter cup,
Refused to drink the potion up ;
But turned her little head aside,
Disgusted with the taste, and dy'd."

The yard on the south side of the river was laid out in the year 1838, and was given to the

* Town Record.

town by Dr. Amos Townsend. The oldest inscription is as follows: "Charles Morse died March 12, 1838, Aged 28 years 6 m." Among many good epitaphs are the following. The first is over the grave of Mrs. Achsah Tinkham, and the second above that of Mrs. Lucy D. Gray.

"Lord, she was thine, and not our own,
Thou hast not done us wrong;
We thank thee for the precious loan,
Afforded us so long."

Mrs. Gray's.

"The brightest rose when faded,
Flings forth o'er its tomb,
Its velvet leaves laded
With silent perfume.
Thus round me will hover
In grief or in glee,
Till Life's dream be over,
Sweet memories of thee."

There is a neat yard located near Old Point, which was laid out in 182—. The oldest inscription reads thus: "Mrs. Lucy, Wife of Dea. Solomon Bixby, died September 16, 1826, aged 59 years."

Nearly opposite, on the west bank of the Kennebec, is another small yard, containing several bodies, but the only monuments are erected above the remains of a wife and child of Mr. David Gilman.

Starks. — There is a beautiful place of rest on the intervale, settled by Mr. Waugh, within full sight of the river and the first haunts of the early settlers. The remains of many of the

Waugh family repose there, until the earth shall be no more. The oldest monument is above Joseph Waugh, an infant, who died September 4, 1787.

There is another at the centre of the town, and another in the Williamson neighborhood, and others smaller than the foregoing. They are neat and quiet places of rest.

Bloomfield. — The graveyard in the village was laid out in the year 1826, and is one of the finest in the county. It is neatly enclosed in a fence of iron set in stone posts, and contains the bodies of many of the former citizens of Bloomfield. Among the tombstones, a beautiful marble monument in the form of a pyramid, inscribed with the names of Hon. Bryce McLellan and Brooks Dascomb, is conspicuous. There are six large granite tombs, with marble doors.

The inscriptions are generally very appropriate, and among them the following may be designated as peculiarly beautiful. It is above the remains of Mrs. Deborah H., wife of Rev. C. G. Porter.

“ If life be not in length of days,
In silvered locks and furrowed brow,
But living to the Savior's praise,
How few have lived so long as thou.
Though Earth may boast one gem the less,
May not e'en heaven the richer be,
And myriads on thy footsteps press
To share thy blest eternity.”

The old Bloomfield yard, about three miles below the village, contains many tombstones, and holds the sacred dust of many of the early pioneers of civilization.

Skowhegan. — The Skowhegan Graveyard is in an appropriate and very retired location. The oldest tombstone is that of William Leavitt, who died March 23, 1813, though the ground did not become public for several years after that time.

Among others who rest here, are Rev. Richard E. Schermerhorn, Drs. Frederic Raymond, and O. C. Thayer. There is a large granite tomb, built by Jonas Parlin, in the year 1846.

One of the most striking monuments is a slight pyramidal shaft, of elegant granite, with these simple words : —

“ *Sleep, ALBERT, sleep !* ”

The following lines, copied from a tablet, deserve mention.

“ As those we love, decay, we die in part,
And string by string is severed from the heart.”

There is quite an ancient yard at Malbon's Mills, well arranged for the solemn purposes to which it is devoted. There is also a small and neat yard about three miles below the village in Skowhegan, containing many monuments. The oldest stone is dated March 6, 1816, above the remains of Isaac Colman.

Canaan. — There is a beautiful yard in Canaan, near the village, filled with young trees and shrubbery, (in part the work of the year 1849,) destined to be a charming spot. The earliest tombstone has the following inscription : “ Sacred to the memory of Joseph Os-

good, who departed this life May 29, 1822, aged 79 years, 7 months, and 11 days.

“ Here on my mother’s quiet breast,
My weary limbs find peaceful rest ;
Ye busy world, adieu !
I rest in hope once more to rise,
To realms of bliss beyond the skies,
My Savior’s charms to view.”

There too, rest the remains of Daniel Nelson, who died February 27, 1837, aged 75 years. He was with Paul Jones in the *Bon Homme Richard*, and drew a pension from Government. He was a powder boy, aged only 13 years.

Another public burial ground is located about three miles below the village of Canaan. Besides the before-mentioned, there are private burying grounds, where the dust of the departed has been hallowed by the dew of affection, — the tears of bereaved Mortality. Generally speaking, the places of the dead are rapidly improving their appearance, and are becoming as they should be. They are the vestibule of a Beautiful Land, and Art and Affection should do their utmost to adorn them.

REVOLUTIONARY SOLDIERS.

As these towns were not settled until about the period of the commencement of the Revolution, of course no individual born in either of them served in the war. Many of the settlers, however, engaged in the struggle for liberty, and many who have since settled here were engaged in the great conflict. Those I have been able to ascertain are annexed.

Obadiah Witherell, Norridgewock ; born in Pepperell, August 26, 1748 ; was in the service in the Massachusetts line, three years and eight months ; part of the time was lieutenant ; was at the battle of White Plains, at the taking of Burgoyne, and at the battle of Monmouth. He died in 1847, aged 99 years.

Charles Witherell, Norridgewock ; was nine months in the service, in the Massachusetts line ; was half-brother of Obadiah ; was born October 8, 1763, and died July 16, 1833.

Timothy Pollard, Canaan ; was born in the year 1740 ; was in the New Hampshire line one year.

Benjamin Patten, Canaan ; was born in 1762 ; was in the Massachusetts line one year ; was at the battle of Harlem Heights.

Thomas Robinson, Canaan ; born in 1755 ; was in the Massachusetts line ten months ; was a lieutenant at the retreat from Ticonderoga ; died April 22, 1839, aged 84.

Daniel Parkman, Canaan ; born in 1746 ; was nine months in the Massachusetts line, in 1775-6 ; died Nov. 4, 1824, aged 78.

Robert Arnold, Starks ; born in 1747 ; was in the Massachusetts line seven years ; was at Hubbardstown and other engagements.

Adin Briggs, Starks ; born in 1767 ; was in the Massachusetts line seventeen months.

Jacob Doyen, Canaan ; born in 1760 ; was in the New Hampshire line three years ; was at the taking of Burgoyne, battle of Monmouth, &c. ; was wounded in the breast at Burgoyne's capture.

Noah Burrill, Bloomfield ; born in 1759 ; was in the Massachusetts line six years and three months ; was at the taking of Burgoyne and Cornwallis, battle of Monmouth, &c.

Jabesh Bowen, Starks ; born in 1757 ; was four years and nine months in the New Hampshire and Massachusetts lines.

Robert Hood, Canaan ; born in 1742 ; was in the Massachusetts line nine months.

Benjamin Libbey, Canaan ; born in 1763 ; was in the Massachusetts line three years ; was at the taking of Burgoyne, and battle of Monmouth.

Moriah Gould, Norridgewock ; born in 1754 ; was in the Massachusetts line eighteen months.

Calvin Russell, Canaan ; born in 1762 ; was in the Massachusetts line three years ; living in Bingham.

Benjamin Hinds, Norridgewock ; born in 1755 ; was in the Massachusetts line three years.

William Youling or Yeuland, Canaan ; born in 1749 ; was in the Massachusetts line two years and six months ; died July, 1838, aged eighty-nine.

Levi Flint, Norridgewock ; was in the Massachusetts line seven months.

Phineas McIntire, Norridgewock ; born in 1757 ; was in the Massachusetts line one year ; was at Harlem Heights, &c. ; died March 4, 1838, aged eighty-one.

David Pierce, Norridgewock ; born in 1742 ; was in the New Hampshire line one year.

Thomas Whitcomb, Norridgewock ; born in

1736 ; was in the New Hampshire line one year ; was taken prisoner by the Indians at the Cedars ; died June 21, 1824, aged eighty-eight.

Josiah Spaulding, Norridgewock ; born in 1761 ; was in the Massachusetts line one year ; was at the battle of White Plains ; living.

Joseph Frederick, Starks ; born in 1742 ; was boatswain's mate on board the frigate Alliance, twenty months ; was in the engagement with the Serapis ; was wounded ; died March, 1822, aged eighty years.

Willard Sears, Canaan ; born in 1749.

Magnus Beckey, Norridgewock ; born in 1752 ; was in the New Hampshire and Massachusetts lines twenty-one months ; was at the battle of Monmouth, &c.

Jonathan Hebbard, Starks ; born in 1753 ; was in the Massachusetts line one year ; died September 19, 1838, aged eighty-five years.

Asa Longley, Norridgewock ; born in 1762 ; was in the Massachusetts line 1777, 8, 9, 80.

Butler Lombard, Canaan ; born in 1756 ; was in the Massachusetts line from December, 1766, to December, 1779 ; was at the battle of Monmouth, taking of Burgoyne, &c.

Jonathan Davis, Canaan ; born in 1756 ; was in the Massachusetts line from January, 1777, to December, 1779.

Michael Arbour, Norridgewock ; born in 1754 ; was in the New York service from December, 1776, to June 30, 1783 ; was in the battles of White Plains, Horseneck, Brandywine, and the surrender of Burgoyne and Cornwallis ; was wounded at the surrender of Burgoyne.

Abel Leathers, Norridgewock ; born in 1746 ; was in the New Hampshire line one year.

John Emery, Bloomfield ; born in 1754 ; was in the Massachusetts line three years ; was at the battle of Bunker Hill ; was at Burgoyne's capture ; was kept in close prison in New York city by the British, eighteen months after his period of service had expired ; died February 26, 1848, aged 94 years.

Besides the foregoing the names of the following persons should be held in lasting remembrance for their services in the revolution. Facts concerning them may be gleaned from "Deaths of Aged Persons," "Early Settlers," and other parts of the book.

John Clarke, N. ; Oliver Wood, N. ; Silas Wood, N. ; Peter Gilman, N. ; Joseph Weston, C. ; Joseph Tarbell, N. ; Benjamin Moor, N. ; David Lancaster, N. ; Luke Withee, N. ; Edmund Parker, N. ; Thomas Heald, N. ; James Bigelow, B. ; Peter Holbrook, S'ks. ; Joseph Jenkins ; William Young, S'ks. ; William Spaulding, N. ; John Greenleaf, S'ks. ; David Sterry, S'ks. ; Eleazar Spaulding, N. ; Amasa, Daniel, and Benjamin Steward, three brothers, C. ; Nathaniel Lombard, Skowhegan ; Dyer Loomis, Skowhegan ; Solomon Whidden, C. ; Benjamin Eaton, Skowhegan ; Nath'l. Wormwells, Skowhegan ; Tilly Mason, B. ; Jonathan Hayden, N. ; Elam Pratt, B. ; Benoni Burrill, B. ; Nathaniel Burrill, B. ; Daniel Nelson, C. ; James Whidden, C. ; Joseph Pratt, N. ; Ebenezer Dean, S'ks. ; [living.] Edward Hartwell, C. ; Stephen Holmans, B. ; Jonathan Holt, C. ; Nathan Taylor, C. ; Samuel Cone, Skow-

hegan ; David Kincaid, Skowhegan ; John Kincaid, Skowhegan ; Eli Andrews, B. ; John Barrett, B. ; Isaac Lawrence, B. ; Eleazer Parker, B. ; was in the French war, and Revolution ; died aged about 100 years.

Obadiah Witherell, John Clark, Moriah Gould, Silas Wood, Benjamin Hinds, Peter Gilman, Joseph Weston, Joseph Tarbell, Benjamin Moor, David Lancaster, Luke Withee, Josiah Spaulding, Edmund Parker, Thomas Heald, Charles Witherell, were all alive February 22, 1825, and attended and gave great interest to a celebration of Washington's birth day. Hon. Warren Preston gave the entertainment, and it was one of great enjoyment. Josiah Spaulding and Thomas Heald are now (1849) living, one aged 88, and the other 85 years.

The five towns furnished seven men for the War with Mexico. Maj. Thompson Crosby, who enlisted a company in the different towns in the County, and who went into the campaign with the rank of Lieutenant, and who now, in consequence of shattered constitution, draws a pension, and Peter Laurie, of Norridgewock ; John Greenleaf, of Starks ; Wallace Tuttle, — Cone, and — Goodridge of Canaan. Charles Gould, of Norridgewock, aged 16 years, reached Vera Cruz.

MILITIA. The militia of Maine is now in a low condition. As early as 1809 a company of artillery was formed in Norridgewock, Calvin Selden, Esq., captain. A company of Light Infantry was formed about the same time in

Canaan, David Kidder, Esq., captain. These were the first of their kind as far north as Somerset County. The military spirit has always dwelt in this vicinity, and though it has no visible organization, it would be aroused from its slumber on the least foreign invasion, and would fall like lightning on the foe. Subjoined is the first order for a muster in Canaan.

“Rigemanteal orders for the forth Rigement, in the County of Lincoln, in the furst Brigade.

“Sir, you are Required to muster the Company under your Command as Sun as Posabley you Can for the Purpose of makeing a Return of thare Equipements and also for the Purpes of makeing tham Radey and prepared for a Regimental muster which is to be on thursday the 2th Day of octber Naxt at Fort Halifax in the town of Winslow at teen oClock in the fore Noon on said Day, at which time and Place you will not fall to appear with your offcres and Compney, as wall as thay Posabley Can be aq’up^t. for the Purpose.

“I also Sand you a Coppe of Return of the Equipements of your Compney.

“EZEKIEL PATTEE COLE.”

SCHOOLS. The first settlers of Canaan and Norridgewock were governed by the same spirit which has made the schoolhouse almost equally regarded in the villages of New England with the temple of God.

*Mrs. White, wife of Deacon John, opened the first school in Canaan, in the year 1777.

* Eusebius Weston, Esq.

She met with good success. Mr. Robert Hood,* who lived and died in Skowhegan, kept a school for a short period, commencing the year after Mrs. White's. Polly, a daughter of Parson Emerson, and William Whitaker, son of Dr. Whitaker, also kept a while. After him Daniel Steward, Samuel Weston, who had as early as 1778-80, a class of married men, and Andrew Turner, who was called "Master Turner" during his life. In about the year 1796, John O'Neil kept a summer school in a barn; Mrs. Trowbridge, daughter of Dr. Whittaker; Isaiah Wood in 1796; Mr. Calef during his residence; Ephraim Russel in the winters of 1797-8.

While Mr. Wood taught, the first innovation on the old routine was made. Besides his classes in the Psalter and Dilworth's Spelling Book, he introduced a class in the Newspaper, which proved a very interesting document to the young generation. In 1797, the third part of Bingham's American Preceptor was introduced, and then schools increased in number and excellence.

The first attempt at school teaching in Norridgewock, was made by Josiah Spaulding, Esq., who, in the year 1779-80, kept a private school in Laughton's house; the principal scholars were the Spauldings and Laughtons. The first town schools were taught by the Misses Lydia and Sarah Tarbell, who occupied private dwellings. Sarah married a Parker, and Lydia married Benjamin Longley.

The town of Norridgewock was divided into

* He had \$5 per month.

five districts, in the year 1790, and different citizens were selected to provide for the wants of the schools. It was decided "that Grain or Corn of any kind, beans, peas, flax, Sheep's wool, Pork and Beef, be Rece'd in payment for the School and Minister Rates. That Wheat be 6s. pr. Bushel, Rye 5s. pr. Bushel, Corn 4s. pr. Bushel, Pease 6s. pr. Bushel, Flax 1s. pr. lb., Wool 3s. pr. lb., Clear middling pork, well salted, 1s. pr. lb., salt Beef, 4s. to discharge sd Rates." The first teachers who received wages from the town, were "Coln Moor," who received £3, 8s. 0d.; Elizabeth Heald, £2, 8s. 0d.; and £5, 8s. 0d.; Jane Laughton, £1, 12s. 0d.; Jonas Parlin, £2, 17s. 0d. £30 were raised in 1791 for the support of schools. It was to be expended in "Each Class their Equil proportion in Schooling, according as the majer part of said class shall agree." We are led to judge by the orthography of several of these votes, that they were penned before the services of the school-master were secured. Another district was created in 1792, extending from "Heald's mills to John Cooks." £20 were raised for the support of schools in the year 1793, and £40 for the year 1795.*

In the year 1806, the town instructed a committee to report a series of regulations for the schools, and among other rules, were the two following.†

"2^d. It is recommended to parents and others who have the care of youth, that previous to

* Town Records.

† Ibid.

their sending them to any school that they be careful that they are free from the Itch.

"3^d. It is the duty of every Teacher of a school when it shall be discovered that any one belonging to the School is infected with the Itch, to debar such youth from attending the school from that time until cured."*

The schools in each of the towns have continued to increase in number and excellence. The following are the statistics for the year 1848: Starks, 600; Canaan, 720; Norridgewock, 800; Bloomfield, 480; Skowhegan, 740; Norridgewock Academy, 70; Bloomfield, 90; Total, 3,470.

ATTORNEYS AT LAW. *Norridgewock*. — Gen. William Jones was born in Massachusetts; came to Norridgewock about 1803, was an officer in the Oxford army, general in the militia, first clerk of the courts for Somerset, died in 1813.

Calvin Selden, Esq., was born in Connecticut, settled in Norridgewock in 1808, captain of the first artillery company north of Hallowell, member of Maine and Massachusetts Legislature, commissioner in bankruptcy, a gentleman much respected and honored.

Hon. Warren Preston came to Norridgewock in 1809; Judge of Probate; removed to Bangor in 1828.

Joseph Donnison, Esq. was here about a year in 1812.

Jotham Fairfield, Esq. was born in Waterville, and settled in Norridgewock in 1816, died

* Town Records.

in 1822; he was a lawyer of remarkable ability and learning.

Hon. John S. Tenney was born in Rowley, Mass., settled in Norridgewock in 1820, has been a member of the legislature, appointed Judge of the Supreme Court in 1841, re-appointed in 1848, lives in Norridgewock.

Hon. David Kidder. (See Skowhegan attorneys.)

Hon. Charles Green was born in York County, settled in Norridgewock in 1823, member of the council, State Senator, Judge of Probate, removed to Athens in 1826.

James Adams, Esq., "was a native of Rochester, N. H. When about thirty years old, he came to Norridgewock and entered the office of Hon. John S. Tenney. Locating himself at Guilford, he had an extensive and lucrative practice. From Guilford he removed to Exeter, where he remained until Governor Kent appointed him clerk of the courts in Penobscot County, which office he held until Gov. Kent retired from office. He then removed to this town and formed a copartnership with Judge Tenney.

"In the summer of 1846 he represented this town and Madison in the State Legislature, and was an active and influential member of that body. He was selected by the Whigs of this county as delegate to the National Whig Convention, and was a member of the body in Philadelphia that nominated Gen. Taylor for President.

"He died at his residence on Wednesday
28*

evening, Aug. 30, 1848, aged 48 years. The society of Odd Fellows, (of which he was an honored member, having held the highest offices in the lodge,) attended his funeral in a body."

— *Communicated by W. D. Gould, Esq.*

John H. Webster, Esq. was born in Hartland, Vt., removed to Norridgewock in 1834, remained until 1837, then went to North Anson, returned to Norridgewock in 1849.

Hon. Cullen Sawtelle was born in Norridgewock, admitted to the bar in 1830, Register of Probate, State Senator, member of the twenty-ninth and of the thirty-first Congress, lives in Norridgewock.

John S. Abbott, Esq. was born in Farmington, and settled in Lincoln County, came to Norridgewock in 1841, County Attorney for Lincoln, Visitor to West Point Academy for 1849.

Wm. D. Gould, Esq., was born in Norridgewock, and was admitted to the bar in 1846, the only attorney ever settled in South Norridgewock, or Oosoola.

Bloomfield.—Judah McLellan, Esq., was born in Connecticut, settled in Canaan, now Bloomfield, in 1803, County Attorney from 1824 to 1834, Representative to Massachusetts Legislature.

Skowhegan.—Hon. David Kidder was born in Dresden, and settled in Canaan, (now Bloomfield,) in 1811, removed to Skowhegan in 1817, to Norridgewock in 1821, to Skowhegan in 1827, captain of the first Light Infantry company north of Augusta, field officer in the militia, County Attorney from 1811 to 1823, member

of the Maine Legislature, and of the eighteenth and nineteenth Congresses.

Hon. John Ruggles was born in Massachusetts, and resided one year in Canaan, (now Skowhegan,) in 1815-16, removed to Thomaston, Speaker of Maine House of Representatives, District Court Judge, U. S. Senator.

Hon. Milford P. Norton was born in Readfield, and came to Canaan, (now Skowhegan,) in 1819, removed to Canaan proper in a year or two, subsequently to Waterville and Bangor, returned to Canaan about 1836, Land Agent, member of Maine Legislature and State Senator, removed to Texas in 1838, and is now Judge of the 3d Judicial District, Superior Court, Texas.

Hon. Ebenezer Allen was born in Vermont, and came to Skowhegan in 1836; he was several years County Attorney, and removed to Texas, where he became Attorney-General and Secretary of State for the "Lone Star."

Nathaniel Deering, Esq., was born in Portland, and came to Canaan, (now Skowhegan,) in 1822; returned to Portland in 1837; he is a literary gentleman of just celebrity.

Horatio Bridge, Esq., was born in Augusta, and came to Skowhegan in 1828; remained one year; now purser in the Navy.

Henry Dummer, Esq., was born in Hallowell, and came to Skowhegan in 1830; removed west in 1831.

Hon. W. B. S. Moore was born in Waterville, and came to Skowhegan in 1832; remained about six months, and removed to Waterville; now settled in Bangor; member of the Maine

Legislature; Attorney General and U. S. Senator by Executive appointment.

James T. Leavitt, Esq., was born in Bangor, and settled in Skowhegan in 1838; Judge Advocate in the militia; member of the Maine Legislature, County Attorney.

George F. Talbot, Esq., now of Machias, was formerly settled for a few months in Skowhegan. He was the Free Soil nominee for Governor of Maine, 1849.

Llewellyn Kidder, Esq., was born in Bloomfield, and settled in Skowhegan in 1835; field officer of Cavalry; elected Clerk of the Courts in 1847.

Alonzo and Stephen Coburn, Esqs., were born in Bloomfield, and settled in Skowhegan in 1847. Stephen is a member of the Board of Education.

Henry A. Wyman, Esq., was born in New Sharon, and settled in Skowhegan in 1848.

Canaan.—Hon. Levi Johnson was born in Readfield, and settled in Canaan in 1830; State Senator in Maine.

George M. Mason, Esq., was born in Vermont, and came to Canaan in 1833.

Rev. Joseph Stockbridge was born in North Yarmouth, and came to Canaan in 1834; removed to Monson the next year, and is now a chaplain in the navy.

J. M. Waters settled in Canaan in 1849.*

To these may be added Timo. Langdon, H. W. Fuller, A. Allen of Norridgewock, and others, who like them remained a short time.

* Hon. David Kidder, Calvin Selden, Esq., Hon. Levi Johnson, W. D. Gould, Esq.

Starks. — There was never an attorney settled in the town.

PHYSICIANS. Bloomfield. — Dr. Nathl. Whitaker settled as a minister in Bloomfield about 1784, and practised medicine to some extent while he remained in Town. What his professional attainments were is unknown, but he gave pretty general satisfaction, yet some of his difficulties with his people arose from misdemeanors incidental to his medical practice towards some of his female patients.

Dr. Zebulon Gilman, for a long time subsequent a resident and practitioner in Norridgewock, settled in Bloomfield, then Canaan, about 1786,—remained a few years, when he became interested in carrying the U. S. mail from Norridgewock to Augusta. He removed to Norridgewock, settled on the farm now owned by Capt. Elias Works,—was a careful, useful man, in a new place; he was not eminent, and hardly “kept up with the times,”—lived to a good old age and died respected.

Dr. Wm. Ward came from Antrim, and settled in Bloomfield, near the Skowhegan falls, at the old Ferry way, about 179—, and practised medicine very satisfactorily and extensively in this new country;—was a man of good talents and acquirements for the time. He was in partnership with Senr. Col. John Moor, * who furnished him medicines. Habitual intemperance rendered him unfit at times for professional service, although his experience in it and his

* Col. Moor lived on the hill near Col. J. G. Neil's.

ever ready wit, gave him some advantages. In 1794 he married Patty Bullen.

Dr. James Butterfield came to the town about 1796 or 8, as a Baptist preacher, but left shortly, and in a year or two came back, and began the practice of medicine, with great success. He staid four or five years or more — was probably 30 years old or more when he began the practice, moved to Athens, thence to Cumberland, where he became a Universalist and preached again. He died not long ago.

Dr. Joseph H. Shepard, a son of Dr. Samuel Shepard of Brentwood, N. H., came to Bloomfield about 1806 or 7, had considerable success in practice, but he left the place and settled in Newport, Penobscot County, and is still living. He had some inventive talent, and tried to make water rise above its head: — published a chronology in a small pamphlet, which did not succeed, and which run him in debt for publishing, &c. It was very similar to the table appended to Johnson's small dictionary.

Dr. James Bowen came to town in the spring of 1808 or 9 — had received a good academical education, and studied his full term with the somewhat celebrated Dr. Gallup, and his application, industry, and economy have raised him to an enviable position in the estimation of the most eminent practitioners of the day, and given him a comfortable independence in his advancing age. He was repeatedly in the legislature before the "separation."

Dr. Francis Caldwell came from Kennebec County to finish his reading with Dr. Bowen,

about 1816 or 17, and subsequently went into a partnership with him and practised very satisfactorily,— afterward settled in Skowhegan and there practised in his profession for a few years.

In the period previous to this there were several physicians flitting across the medical horizon, among whom were Dr. Joel Miller and Dr. James B. Fisk. Dr. Miller staid only a few months of the fall and winter of 1807, then went to the seaboard and was afterwards Warden of the State Prison.

Dr. Fisk settled in Bangor, a druggist, and practised medicine some,— was a man of talents and has since become wealthy, although he lost considerably in the attack of the British upon the town of Bangor. In attempting to convey his wife away from the scene of strife, he was ordered by the notable commander to get out of his carriage in the street, but finally was allowed to take off Mrs. F., and expose his goods to the ravages of a drunken soldiery. Something was saved by telling them there was danger of an explosion.

Dr. Seth Clark, alias Samuel Farrington, came to Bloomfield in the fall of 1801, from Connecticut, and commenced boarding at a public house kept by Capt. Salmon White. He was well educated, studied medicine in Paris, settled in successful practice, left for a reason never disclosed to any one here.

Dr. William McClellan came to Bloomfield about 1836, and settled in the back part of the town.

Dr. Horace Stevens came in 1848, from Canada, joining Vermont.

Skowhegan. — When Dr. Caldwell left Skowhegan, about 1820, Dr. David H. Raymond took his place by exchange. Dr. Raymond was like Dr. Bowen and many others, a student of the late Gallup. He derived something from Dr. G.'s recipes, from a book of which in his possession, Dr. E. A. Ward, afterward of Lowell, got his famous hair oil and other nostrums, out of which he made money. He died December 2, 1840, aged 42 years.

Dr. William Snow, a student from Dr. Bowen's office, came to Skowhegan a year ago, and has been there before for a while; is now settled in the house erected by Dr. Bowen. Is in a good practice, and is at present erecting conveniences for the Hydropathic system of practice.

Dr. Alvah Bacon came to Skowhegan about 1830, from Scarboro', from which place his father went out on an enterprise to Florida; — turned his attention to medicine and surgery — came here — removed to Boston — and now lives in Biddeford.

Dr. James Brooks came to Skowhegan from Cumberland County, about 1842, by an arrangement with Dr. Bacon, when he left. Has some cases of surgery out of the ordinary course.

Dr. John Heard came to Skowhegan some time in 1848, and staid about half a year. He was recommended by eminent men, and maintained himself as a physician very respectably.

Botanical Physicians. — Several have been here, but none to make any considerable stay, till about 1835 to 40, when Jona. Mardin came to occupy the stand.

The foregoing facts, relating to the Physicians of Skowhegan and Bloomfield, were principally furnished by Eusebius Weston, Esq.

Norridgewock. — The first doctor in Norridgewock, was "Old Granny Whitcomb," as she was familiarly called, who flourished from 1775 to 178—. She lived under the hill on the south side of the river, near the residence of Mr. — Norton. She was very much relied on in certain cases, and practised considerably until the advent of

Zebulon Gilman, who came in 1785. He was born in New Hampshire, and built the first framed house in Norridgewock. He did a large business, was much respected, and died October 17, 1826, aged 67 years. He carried the first mail ever transported through this region. He afterward relinquished the business to his brother, Mr. Peter Gilman.

Abel Ware of Groton, father of John Ware, came here in 1784, and practised considerably during the few months of his visit.

John Harlow came about the year 1795, and enjoyed an extensive practice. He was regarded as a very scientific practitioner. He died June 9, 1824, aged 54 years.

Spencer Pratt was here one year, in 1804 – 5.

Amos Townsend settled in Norridgewock in 1809. He gave the land occupied by the

South Burial Ground, and has been long and favorably known.

Joseph Bachelder came from Fayette, settled in 1815, and died here in December, 1817.

John Boutelle was here in 1818 - 19.

James Bates was born in Maine, and came to Norridgewock in 1819. He was a surgeon of much repute, was a member of Congress in 1832 - 3, and is now presiding over the Insane Asylum at Augusta. He was surgeon in the war of 1812, and Surgeon-General in the Aroostook difficulty.

James Goodwin, from Berwick, was here about six months, in 1819, and went to Athens, and is now in Saco.

William Fairfield was in town from 1819 - 25. He was an inmate of the jail for a period of time, and died a few years since in Exeter.

John Adams practised a short time here in 1821 - 2.

John S. Lynde was born in Vermont, and came to Norridgewock in 1827. He is a medical writer of excellent standing, and a poet of considerable merit.

Nyron Bates was here, and enjoyed a fair share of practice as a physician, in 1829 - 32.

Jesse Taylor, a Thompsonian practitioner, remained here for a few years, about 1834 - 44, when he died.

Charles E. Townsend was born in Norridgewock, and began to practise in the town in 1838.

George Gurley practised in Norridgewock from 1845 - 8. He now resides in Canaan.

George W. Eastman was in town a short time in 1845.

Theodore W. Lyman resided in Norridgewock six months in 1848.

Many of the data relating to the Physicians of Norridgewock, were furnished by David Danforth, Esq.

Amos A. Mann was born in this State, settled in Mercer about 1841, removed to Bloomfield in 1848, and established "Mann's Family Physician and Literary Miscellany," the same year, in Norridgewock, and also the "Down East Screamer." His practice is probably as extensive as that of any physician in Maine. His calls are from all quarters of New England, and the published accounts of his cures are truly wonderful. He resides in Bloomfield, and is understood to have a medical work in the press, developing his system of practice.

Miles Williams, a colored gentleman, resides in Norridgewock, and practises physic.

Canaan. — Hans P. Hobbs settled in Canaan in 1821, and died in 1831.

Sullivan Holman settled in Canaan in 1829, and died in 1841.

Reuben Y. Atwood settled in Canaan in 1840, and died in 1844.

Thomas H. Merrill settled in Canaan in 1844, and removed in 1846.

Rufus M. Chase settled in Canaan in 1844, and now practises there.

Asa Johnson settled in Canaan in 1847, and left in 1849.

George Gurley settled in Canaan in 1849.

STARKS. * — Theophilus Hopkins, from Farmington, the first Physican in Starks, settled in 1794 – 6, and remained twelve or fourteen years, removed to the Penobscot.

Timothy Barnes from Vermont came about 1800, and remained eight or ten years.

Dr. Whittemore came from New Hampshire about 1810, and remained five or six years, when he went up to Farmington or Chesterville.

Briggs came about 1813, and remained one or two years.

William Ingalls came about 1814, and remained about twenty years.

James Varnum was born in Dracut, Mass., and settled in Starks in 1824. He has occupied a very prominent position in the town, and has enjoyed a large practice.

COLLEGE GRADUATES BORN IN THE FIVE TOWNS, WITH THEIR PROFESSIONS, PRESENT PLACES OF ABODE, &c.—*Norridgewock.* Hon. Cullen Sawtelle, Attorney, Representative in Congress, Norridgewock; Graduated at Bowdoin, in 1825. Rev. Stephen Allen, graduated at Bowdoin, 1835, is a Methodist clergyman in Augusta. Rev. Charles Allen, graduated at Bowdoin, in 1839, is a Methodist clergyman in Portland. Stephen and Charles are children of William Allen, Esq.† Hon. Volney E. Howard, Attorney, has been editor of the *Mississipian*, and pursued an eventful career, having fought two

* Joseph Holbrook furnished many of the following dates.

† Albert Allen, another son of William Allen, Esq., died in 1841. He was a young man of much promise.

duels, one with Hon. S. S. Prentiss, and one with Governor McNutt, — judge in Texas, &c. Rev. Sampson Powers, clergyman, graduated at Waterville in 1845, now resides in Winthrop. Horatio Q. Wheeler, Attorney, graduated at Bowdoin in 1845, now in Evansville, Indiana. Solomon Bixby, graduated in Waterville in 1849. *Bloomfield*. Samuel Farrar, Waterville, 1826, Bangor, Merchant. Samuel McLellan, Waterville, 1828, Dexter, Lawyer. Joseph Baker, Bowdoin, 1836, Augusta, Lawyer. Daniel Dole, Bowdoin, 1836, Sandwich Islands, Missionary. Nathan Dole, Bowdoin, 1836, Clergyman, Brewer. Stephen Coburn, Waterville, 1839, Skowhegan, Lawyer. * Arthur F. Drinkwater, Waterville, 1840, Bluehill, Lawyer. Isaiah Dole, Bowdoin, 1840, Bloomfield, Teacher. Alonzo Coburn, Waterville, 1841, Skowhegan, Lawyer. Samuel Coburn, Waterville, 1841, Bloomfield, Merchant. Henry McLellan, Waterville, 1842, New York city, Merchant. Edmund Pearson, Bowdoin, 1843, Machias, Merchant. Joseph W. Weston, Bowdoin, 1843, Bloomfield, Teacher. Charles Coburn, Waterville, 1844, died November, 1844. *Skowhegan*. Samuel A. Bickford, Bowdoin, 1847, Skowhegan, Lawyer. Henry B. Neil, Bowdoin, 1847, Skowhegan, Merchant. †

THE DIFFERENT CITIZENS WHO HAVE WON THE TITLE OF "HONORABLE." Hon. Eleazer Coburn, of Skowhegan, was a member of the State

* A resident of Bloomfield at the time of graduating.

† The list of graduates in Skowhegan and Bloomfield, was furnished by Stephen Coburn, Esq.

Senate. He died January 9, 1845, aged 68 years. He was much distinguished in the County of Somerset, and died very much lamented. Hon. Abner Coburn, of Skowhegan, has been a member of the State Senate. Hon. William Jones, of Norridgewock, was for several years the Judge of Probate. He died in 1812. Hon. Milford P. Norton of Canaan, was a member of the State Senate. He now resides in Texas. Hon. Bryce McLellan, of Canaan, was a member of the first bench of Somerset County, and for seven years after, Judge of Probate. He died September 29, 1836, aged 74 years. Hon. Samuel Weston was a member of the State Senate. Hon. Seth Currier was Judge of Probate previous to removing to Bloomfield, and was a member of the Senate of Maine. Hon. David Kidder of Skowhegan, was a member of the 18th and 19th Congresses, from this District, has filled other important trusts, and occupies an elevated position in community. Hon. Warren Preston, of Norridgewock, was for several years Judge of Probate for Somerset, an office the duties of which he discharged with integrity. He resides in Bangor. Hon. Asa Clarke of Norridgewock, was a member of Gov. Dunlap's Council, and Register of Deeds for Somerset for 25 years, and Presidential Elector in 1848. Hon. Wentworth Tuttle of Canaan was a member of the Governor's Council. Hon. John H. Smith, of Starks, was a member of the State Senate. Hon. Jonas Parlin of Skowhegan, was a member of the Governor's Council, and

a member of the State Senate. Hon. Cullen Sawtelle was a member of the State Senate, and member of the 29th and 31st Congresses. Hon. John S. Tenney has filled a seat on the bench of the Supreme Court of Maine, for several years. Hon. James Bates was a member of Congress in 1832 - 3. Hon. Levi Johnson was a member of the State Senate. Hon. Cyrus Fletcher, was a member of the State Senate. Hon. Joseph Barrett was a member of the State Senate. Hon. Drummond Farnsworth was Judge of Probate for Somerset, and a member of the State Senate.

ASSOCIATIONS, INSTITUTIONS, &c. — Skowhegan Bank, situated on Skowhegan Island, in Bloomfield, was incorporated March 4, 1833. Capital, \$75,000; Discount day, Monday. First Officers, — Samuel Weston, President; Samuel Philbrick, Cashier; Samuel Weston, Isaac Farrar, J. G. Neil, Abner Coburn, Edmund Pearson, John Ware, and Calvin Selden, Directors.

Somerset Mutual Fire Insurance Co., Incorporated February 25, 1829. First Officers, — John G. Neil, President; James Dinsmoor, Secretary and Treasurer; John G. Neil, James Dinsmoor, Samuel Philbrick, Edmund Pearson and Brooks Dascomb, Directors.

Free Masons. — Somerset Lodge; Chartered January 11, 1821, at Norridgewock, now in Skowhegan; 50 members. First Officers, — James Bates, Master; Warren Preston, S. W.; Drummond Farnsworth, J. W.; Richard Sawtelle, T.; Samuel Sylvester, S.; Milford P. Norton, S. D.; Eusebius Weston, J. D.

Odd Fellows. — Somerset and Franklin Lodge, No. 21 ; Instituted in January, 1845, in Norridgewock ; 75 members. First Officers, F. W. Mooers, N. G. ; L. M. Stillman, V. G. ; J. P. Emerson, S. ; E. D. Johnson, T. ; D. Hinkley, W. ; J. Trask, C.

Sons of Temperance. — Skowhegan Division, No. 66 ; Instituted February 25, 1847 ; 102 members. First Officers, James Savage, W.P. ; George W. King, W. A. ; Charles K. Turner, R. S. ; John K. Morrison, A. R. S. ; Moses Littlefield, F. S.

Daughters of Temperance. — Washington Union, No. 18 ; Instituted March 15, 1848, in Skowhegan ; 40 members. First Officers, — P. S., Mary Daggett ; S. A., Angeline L. Harding ; R. S., Irena Savage ; A. R. S., Mary C. Paine ; F. S., Elizabeth A. Boyce ; T., Caroline R. Littlefield.

The Skowhegan Washingtonian Temperance Society was formed with nine members, in September, 1841, and a building two stories high, and 24 by 41 feet, was immediately projected. It was finished in the course of the year, and has been used by the society, and rented to others. A school is kept in the lower story.

Norridgewock Female Academy was incorporated in April, 1837, and is admirably adapted to study. It has educated many who are now on the stage of life, performing its active duties. It is in a delightful location. The land was given by Dr. A. Townsend, who conveyed it in such a manner, that it reverts to him or his

heirs, whenever it ceases to be a literary institution.

Bloomfield Academy was incorporated in February, 1807, and is a fine institution. It is in a brick building, which will accommodate one hundred scholars. It is admirably located, and is a charming place for study.

Sons of Temperance. — Carabasset Division, No. 49; Canaan. Instituted November 26, 1846; Rufus M. Chase, W. P.; Hon. Joseph Barrett, W. A.; Charles Robinson, R. S.; C. A. Hobbs, A. R. S.; Hiram Burrill, F. S.; Samuel Rollins, T.; 55 members.

There is in Norridgewock an Internal Improvement Society, whose object is to beautify the village by adorning it with trees. It was organized in 1837, and many of the young trees in the villages and burial grounds are monuments of its taste. It is an example to every town.

Odd Fellows, Carabasset Lodge, No. 34, Skowhegan; 100 members. Instituted January 1, 1846. James B. Dascomb, N. G.; Alex. H. Gilman, V. G.; Samuel W. Weston, S.; Samuel D. Arnold, T.

There was formerly a social library in Norridgewock, and another has recently been started. Winter Lyceums, and other associations designed for human improvement, are frequent and valuable. Temperance, Peace, and Anti-Slavery societies are existent.

COUNTY OFFICERS, &c. — Somerset County was organized March 1, 1809, and after can-

vassing the merits of Anson, Canaan, and Norridgewock for shire towns, the choice fell on Norridgewock.* The court held its sessions, for several years, in the large wooden building opposite the house and store of Joseph Baker. The bell which was exhumed at Old Point, was hung on a joist at the corner of the house, and was rung to call the court together. In 1810, the present comfortable and commodious jail was built, and in 1820, the court-house was erected at an expense of about \$4000. Repairs and additions were made in 1847, for about \$3,000. It is now a beautiful building, admirably located, and well adapted to the uses to which it is put. The Probate office was erected in 1810, and is conveniently situated.

There is, proportionally, a large amount of litigation in Somerset County, as in all lumbering counties. Criminal cases, however, are somewhat rare. There have been but three capital trials, and in each case the prisoner was acquitted. Adaline Taylor, alias Joy, of Mercer, was tried in 1828, for the murder of Warren P. Taylor, an infant; Gridley T. Parkman, of St. Albans, was tried in 1837, for poisoning his wife; and John Ferguson, of Haverhill, was tried in 1845, for the murder of Jefferson Spalding.†

* The late John Ware was very strenuous in his efforts to have the Courts sit in Norridgewock. He said that he was willing the other towns should have all that belonged to them. Being asked what that was, he replied, "the gallows rope to Anson, and the whipping post to Canaan." In 1809, the court held its sessions in the meeting-house.

† Llewellyn Kidder, Esq.

FIRST BENCH OF THE SUPREME COURT.*— Prentiss Mellen, of Portland, Chief Justice; William P. Preble of Portland; Nathan Weston, Jr., of Augusta.

SUBSEQUENT JUDGES. — Albion K. Parris, of Portland; Nicholas Emery, of Portland; Ether Shepley, of Portland; John S. Tenney, of Norridgewock; Ezekiel Whitman, of Portland; Samuel Wells, of Portland; and Joseph Howard, of Portland.

COURT OF COMMON PLEAS. *First Bench.* — Beza Bryant, of Anson; Bryce McLellan, of Canaan; Andrew Crosswell, of Mercer.†

SUBSEQUENT JUDGES. — Benjamin Ames, of Bath; Nathan Weston, Jr., of Augusta; Ebenezer Thatcher, of Thomaston; Josiah Stebbins, of Alna;‡ Samuel E. Smith, of Wiscasset; Sanford Kingsbury, of Hallowell; David Perham, of Brewer; Ezekiel Whitman, of Portland; John Ruggles, of Thomaston; Asa Redington, Jr., of Augusta; Richard D. Rice, of Augusta.

CLERKS OF THE COURT.* — William Jones, of Norridgewock, 1809 – 12; William Allen, Jr., of Industry, 1813 – 24; Nahum Baldwin, of Starks; James Dinsmore, of Anson, 1825 – June, 1832; Elias Cobb, of Anson, September, 1832 – June, 1834; Joshua Gould, of Nor-

* Llewellyn Kidder, Esq.

† It is said that the aggregate weight of the first bench in Somerset, was exactly 300 lbs. It was, however, *multum in parvo*.

‡ The first court business transacted in the name of the State of Maine, was March 16, 1820. The first session of the State Legislature, was June 6, 1821.

ridgewock, September, 1834 — March, 1838 ; 1839 — March, 1841 ; June, 1843 — November, 1846 ; Cyrus Fletcher, of Norridgewock, June, 1838 - 1839 ; June, 1841 — March, 1843 ; John Kerswell, of Skowhegan, 1847 ; Llewellyn Kidder, of Skowhegan, 1848.

PROBATE JUDGES.* — William Jones, of Norridgewock ; Bryce McLellan, of Canaan ; Warren Preston, of Norridgewock ; Drummond Farnsworth, of Norridgewock ; Charles Greene, of Athens.

PROBATE REGISTERS.† — James Waugh, of Starks ; Samuel Weston, of Bloomfield ; Benjamin Shepard, of Bloomfield ; William Haskell, of Anson ; James Dinsmore, of Anson ; Joshua Gould, of Norridgewock ; Cullen Sawtelle, of Norridgewock ; William Allen, of Norridgewock ; Thomas C. Jones, of Norridgewock.

COUNTY TREASURERS.* — Mark S. Blunt, of Norridgewock ; John Loring, of Norridgewock ; Daniel Steward, of Canaan ; Joseph Philbrick, of Skowhegan ; John C. Page, of Norridgewock ; William B. Morrill, of Skowhegan ; Henry S. Tobey, of Fairfield.

REGISTERS OF DEEDS.‡ — Amos Townsend, of Norridgewock, 1809 — November, 1817 ; Jabez P. Bradbury, of Athens, November, 1817 — March, 1822 ; Asa Clark, of Norridgewock, March, 1822 — March, 1847 ; William Titcomb, of New Portland, March, 1847.

Richard Sawtelle, of Norridgewock, first Sheriff.

* Llewellyn Kidder, Esq.

† T. C. Jones, Esq.

‡ William Titcomb, Esq.

BRIDGES. — The people of Norridgewock and Canaan depended on ferries to cross the Kennebec previous to 1810. Dea. John Clark established one near his house in 1777, and it continued until a bridge was erected. Since that time, in the absence of a bridge, the ferry has been continued, and in 1847 another was established, opposite the store of Blunt and Turner.

The first bridge stood in the place occupied by the present unfinished structure, and was opened Oct. 31, 1810. It cost \$3,000, and was built for the proprietors by Mr. William Sylvester. On the 25th day of the following March, on the breaking up of the ice, one of the piers was carried off and the bridge very much injured, about two hundred feet having been destroyed. It was, however, repaired in December, at an expense of \$1,200, and remained, doing good service, until it met its final destruction, March 26, 1826.

Efforts were soon made to erect a second bridge, and Mr. Amos Fletcher finished it in April, 1828, at a cost of \$7,200. It stood below, nearly opposite the Court House. Its existence was short, and March 31, 1831, it bade us a final farewell.

The third occupied the site of the first, and was completed by Hon. Drummond Farnsworth, at a cost of about \$4,700, in September, 1835. It soon followed the "example of its illustrious predecessor," and, leaving a wreck behind, ceased to exist as a bridge, January 31, 1839.

In September, of the same year, Mr. Farnsworth, as agent of the proprietors, built the fourth bridge, at a cost of between \$4,000 and \$5,000. Part of the material of the former bridge was used in its construction, and it arrived at a very considerable age—for a Norridgewock bridge. It took French leave March 26, 1846.

The proprietors employed Messrs. B. and N. Weston, in the fall of 1848, to build bridge No. 5, at a cost of \$11,000. It was designed to be a strong structure. The piers were to be of solid granite, and an abutment of the same material on each shore was thought to be an immovable foundation. The bridge was to be of that description called "X work." The stone work was finished, and the bridge had passed to the second pier, when, on the night of March 29th, 1849, a small body of ice moved against the false bridge, and laid the wood work a waste of ruin. On the following day, March 30, the whole field of ice, from the bridge to Bomazeen Rips, began to move, and immediately it prostrated the northern pier. The proprietors soon re-commenced operations, and a fine bridge will be finished in the winter of 1849-50, at a cost of about \$13,000.

The first bridge paid its expenses, but the rest, up to the last, have been a dead loss to the proprietors, of \$11,000, besides tolls.

It is said by the "oldest inhabitants," that no bridge ever withstood the ice if it moved off in March. Its power is irresistible, and its grandeur unimaginable. It was the writer's fortune

to see the breaking up of the ice, and the destruction of the bridge in 1849. The ice had formed in the preceding winter to the thickness of two and a half feet, and a violent rain for several days had loosened it from the shores, raised the river considerably, and in some places broken it up somewhat. All day the large floating cakes had been drawn under the immense field above the bridge, and as they struck the ice over them, and as the rapidly rising waters broke the great body, the hollow, booming sound filled the ear like distant thunder. Several times the vast field started, and, after accumulating on the shores and in the eddies, would stop, as if to gather strength. At length, at about six o'clock, the grand march commenced. With a steady, stately, but irresistible movement, it passed down the river. All obstacles gave way before it. Trees, deep-rooted and gigantic, were torn up by the roots and borne like playthings by the mighty waters. As they struck the northern pier, the iron bands confining the rocks were sundered like flax in a candle's blaze, and the granite rocks forming the pier, many of them weighing several tons, were hurled from their resting-places, or borne away on the ice, that moved on, regardless of their vast weight. It was an exhibition of the wildness, the grandeur, and power of Nature, when conflicting with the feeble works of human art.

But the sublimity of the scene was heightened at the Falls of Skowhegan. The huge body of ice bore down in wild majesty against

the rocky island, as if to overwhelm it, and the island, indignant at the assault, crushed the huge mass, which parted, and passed on over the falls. Fallen trees, logs, and earth, plowed from the shores, went over in wild confusion, and the roar filled the ear of the spectator. After the passage over the cataract, the logs were tossed to and fro in strange disorder, in some instances protruding from the water twenty and thirty feet, as if striving to escape the watery grave. It was a scene which no pen can adequately describe, but which to be admired was but to be seen.

Efforts were made in 1795 to erect a bridge at Skowhegan, but the first bridge in Old Canaan, across the Kennebec, was chartered in 1808, for Isaac Beale and Wm. B. Shaw. It was to be of "Merchantable Boards," nailed one upon another so as to break joints, with wrought nails. When about eight courses of planks had been laid, the whole affair fell of its own weight, and the enterprise was abandoned.

The Skowhegan bridge is built from an island in the Kennebec to each shore, and thus connects Bloomfield and Skowhegan. It was first built by William Weston, Esq., of Norridgewock, at a cost of \$5,500, in the year 1809. With a few slight interruptions it has been kept open for tolls since.

Besides these there are several bridges in different portions of the five towns, as across the Wesserrunnett, Fifteen Mile stream, Lee-man stream, and other smaller brooks.

NEWSPAPERS. The *Somerset Journal* was

established May 15, 1823, at Norridgewock, by Edes and Copeland. \$2 per annum. In June, 1841, it took the name of the *People's Press*, and in 1845 it was removed to Skowhegan. During several months in 1843, it bore the name of *The Working Man*, and was published by H. P. Pratt, and W. D. Gould. The present publisher and editor, H. P. Pratt, has published the paper since the year 1844.

In August, 1828, the *Democratic Somerset Republican* was established at Norridgewock, at \$2 per annum; the name was changed to *The Skowhegan Sentinel*, Dec. 12, 1831, and the office removed to Milburn. By A. Wyman and Son. In Oct. 1838, it was commenced by Littlefield and Hill, and Oct. 8, 1840, J. D. Hill published it six months, ending April 8, 1841.

In July, 1841, the *Skowhegan Clarion* was commenced by Moses Littlefield, the present editor and publisher.

The *Family Physician and Literary Miscellany* was established in December, 1847, by Dr. A. Angier Mann, and it ceased to exist at the end of one year. In May, 1849, the *Physician and Down East Screamer* was established, Dr. A. A. Mann editor and publisher.

The Kennebec varies considerably in closing and opening. The following seven years will give a fair view.

	River closed.	River opened.
1819	Dec. 5	April 13
1820	Nov. 29	" 15
1821	" 30	" 11
1822	Dec. 7	March 27

1823	Nov. 14	April 9
1824	" 15	March 27
1825	Dec. 11	April 4

This refers to the condition of the river at Augusta. It opens later and closes earlier as we travel north.

Since 1786 the river has not been obstructed by ice after April 20th. The average for 45 years, was as follows: closing, Dec. 12th; opening, April 11th. The most remarkable years were 1792, when the river closed up Nov. 4th, and did not open until April 1st; and 1832, when it closed Jan. 10, and opened April 13.

In 1843, opened April 22; 1844, April 13; 1845, April 22; 1846, March 27; 1847, April 25; 1849, March 30.

WEATHER, CASUALTIES, &c. — In May, 1779, there was a terrible tornado, which did immense damage throughout the entire State. The darkness was only relieved by constant flashes of most terrific lightning.*

In 1780, for forty days, thirty-one of which were in March, there was no thaw on the south side of any house. Teams passed over the walls in every direction.†

May 19, 1780, was the famous Dark Day. Time could not be ascertained by watches, common print could not be read without a light; birds retired to roost, and everything wore the appearance of night. This phenomenon was caused by a dense stratum of clouds.

* Williamson's History of Maine.

† History of Danvers.

The winter of 1784 was remarkable for its intense cold.*

In April, 1785, three feet of snow fell.†

March 13, 1787, there were five feet of snow in the woods.‡

August 26, 1787, at 4 o'clock, p. m., a ball of fire was seen, by most of the settlers of Maine, flying through the air, in a south-westerly direction, and it was heard suddenly to explode three times in quick succession. Buildings were shaken by the report, which was heard as far east as Frenchman's Bay, and as far west as Fryeburgh.

June 16, 1795, there was a great frost that cut down all vegetation.§

In the winter of 1795, Isaac Russell was killed near Skowhegan Falls, by a loaded sled passing over him. He left a wife and several children.

John Smith, Esq., Deputy Sheriff and Tax Collector for Canaan, attempted to cross the ferry, which previous to the erection of the bridge, was just above the Falls in Skowhegan, on a night in August, 1803. There was a strong freshet, and Mr. Smith, with his horse in the boat, found himself unable to manage it. He shrieked for assistance, and awoke David Parkman, who made every possible effort to save him, in vain. His horse leaped into the water and swam to the shore. The boat was swept over the cataract, and Mr. Smith was drowned. His body was found a few days afterwards, on one of the islands.

* Williamson's History of Maine.

† Ib.

‡ Melzar Lindsay.

§ Workingman.

June 10 and 11, 1823, there was a great frost, which froze the ground and destroyed beans, cucumbers, &c.* There was also quite a shock from an earthquake on the 10th.†

There was a severe drought in the latter part of July, 1823.‡

Sunday evening, October 12, 1823, the dwelling house of Mr. John Whitman, of Milburn, was discovered to be on fire. The parents were attending a lecture. There were five children burned to death, aged 20, 19, 16, 12, and 6 years.

The house of Peter W. Gould, in Norridge-wock, and all its contents burned, February 17, 1824.

March, 1825, John McGuire frozen to death; aged 30.

A tavern belonging to Mr. Bangs, in Canaan, was burned, in May, 1826.

Tuesday, May 16, 1826, thermometer 96°; frost the next night.

Cyrus Kidder, aged 36, and Ellis Tobey, aged 22 years, were drowned in Martin stream, May 16, 1826. They had been washing sheep, and were bathing, when Tobey ventured beyond his depth. Kidder endeavored to save him, and both perished.

The dysentery prevailed and proved very fatal, in 1827.

The dwelling house of Captain Eben Heald was burned in April, 1827.

In July, 1827, Adaline Joy, thirteen years

* Somerset Journal.

† Ib.

‡ Ib.

old, murdered Warren P. Taylor, aged three years. They were both paupers in the town of Starks, in the family of Andrew Lovell — First capital trial in Somerset County.

In July, 1822, Peter Heywood, the first settler of Canaan, was killed by falling from a wagon, near Sawtelle's mills, Norridgewock.

In May, 1832, occurred the greatest freshet ever known on the Kennebec. It rained 70 hours, and the water rose so high as to flow over the roads in Norridgewock village. It rained incessantly the whole time, and the damage on the river was immense, especially in Norridgewock, Skowhegan and Bloomfield. Mills, bridges, and other property were destroyed to a large amount.

Malbon mills burnt, February 27, 1843; loss \$3,000. Hon. Joseph Barrett suffered severely.

The "cold fever" raged in the winter of 1811, and proved very fatal.

The Piper family drowned on Death Rock,* about 1813. June 8, 1816, there was a very cold and bitter snow storm. The winter of 1816-17 was so very cold and the spring so backward, that the crops were very short. Grain was so scarce that hardly enough was raised in some parts of the State for seed. The Western fever had begun to rage, and in consequence of the backward season and the favorable ac-

* This rock was situated in the Kennebec, about one mile below the great eddy. It was so placed as to be invisible, and yet a boat was certain of being swamped by passing over it. Many persons perished by it. It was suddenly removed, either by ice or logs, and cannot now be found.

counts from the West, it has been estimated that fifteen thousand people emigrated.

Friday, June 22, 1849, will be known as the hot day in Maine. According to a thermometer which had hung in one place in the shade fifteen years, it was the hottest day during that time. The mercury stood at 86 at 7; 96 at 10; 100 at 1; 102 at 2; 100 at 3; 99 at 4; 95 at 5; 92 at 6 o'clock. It was 131 in the sun. It was 103 at Dexter, and 102 at Bangor and Augusta. Nearly all labor was suspended.

Several days in April, 1825, the moon and stars were visible at noon-day.*

July 4, 1828, London McKechnie drowned, at Skowhegan Falls.

Joseph W. Stevens was drowned at the Skowhegan Ferry, Oct. 29, 1831, aged 24. He was thrown out of the Ferry Boat by the unshipping of an oar.

Capt. Timothy Homestead, Nov. 2, 1831, was drowned below Skowhegan Falls, by the parting of a raft. Also, at Starks, Nov. 8, — Gilmore.

The year 1831 is memorable as giving the best crop of wheat and corn ever known in Somerset County.† In the following winter a terrible mortality prevailed among sheep and cattle. A fly deposited an egg in the ear or nostril, from which a maggot was produced which destroyed thousands. The year 1832 is remarkable for the introduction of the Asiatic

* Hist. of Danvers.

† Melzar Lindsay, Esq.

Cholera into this country. Many epidemics prevailed this year in Maine. In the winter of 1835-6, hay was so scarce that some people were obliged to give their cattle flour. The deaths by starvation were very numerous. In the year 1838, the wife of Elder Jonathan Stewart, in Bloomfield, was killed by lightning.

Crosby Myrick drowned, Sibly's pond, Canaan, Nov. 28, 1839.

Albion Hayden, drowned, above Skowhegan Falls, June 24, 1840, aged 19.

Miss Mary Bigelow, 33 years of age, Bloomfield, killed by being thrown from a wagon.

Harriet W. Weston, daughter of Eusebius Weston, Esq., burnt to death, Sept. 30, 1842.

The body of a woman was found at Bloomfield, in the river, very much decayed, in the Spring of 1843. Jan'y 28, 1844, thermometer 38 degrees below zero.

July 15, 1845, Patrick Brown drowned at Skowhegan, 31 years of age.

The winter of 1847-8 was remarkably mild. Very little snow fell, and the weather was very warm. Small pox in Canaan, in the winter of 1845-6.

Williamson mentions January, 1810, and February, 1817, as being very cold, when the thermometer ranged during two days of each month, at 11, 15, and 16 deg. below zero. But February 15 and 16, 1849, it was 26 and 30 deg. below, besides several other very cold days. Probably no previous year within the memory of the "oldest inhabitant" had so many cold days in succession, as the year 1849.

Feb. 23, 1843, the thermometer was 32 deg. below, and the wind a hurricane.*

PRICES. — Prices in 1779: W. I. Rum, \$26 per gall.; N. E. Rum, \$20; Molasses, \$20; Coffee, \$3 per lb.; Brown sugar, \$250 per cwt.; Chocolate, \$4 per lb.; Bohea tea, \$26; Salt \$45 per bushel; Indian Corn, \$22; Rye, \$30; Wheat, \$45; Beef, \$1.25 per lb.; Mutton, 80 cts; Butter, 2.33 cts.; Milk, 50 cts. per qt.; Hay, \$10 per cwt.; Iron, \$150 per cwt. These prices remind us of those in California in the present year. The inflated paper currency of that day explains the extravagant prices. A Convention was holden in Concord this year, to take measures to subdue the exorbitant prices, and Gideon Putnam of Danvers was posted in the "public newspapers," for breaking a resolution of the Convention. He sold some cheese at \$1.50 per lb.! These prices are explained when we remember that one dollar in silver or gold, was equal to forty in paper.

A few years served to lessen prices considerably, as will appear by

Samuel Weston's† Justice Records. [The currency was changed July 5, 1795, from pounds to dollars.]

Bryce McLellan's store at Wesserrunsett, in 1784:—

Rum, 6s. 8d. per gallon, 1s. 8d. per quart; Molasses, 4s. per gallon; Bohea tea, 12s. per pound; coffee, 2s. per pound; wheat, 8s. 9d. per bushel; salt pigeons, 10d. per dozen; day's work, 2s. and 2s. 6d.

* Skowhegan Clarion.

† Eusebius Weston, Esq.

Samuel Weston's store, 1787:—

Corn, 6s. per bushel; beans, 8s. per bushel; wheat, 8s. per bushel; peas, 8s. per bushel; cider, 1s. 6d. per gallon; hay, 3s. per cwt.; glass, £3 12s. per 100 feet. 1792 — Corn, 5s. per bushel; wheat, 6s. per bushel; rum, 4s. 9d. per gallon; wool-cards, 4s. each. 1795 — Tea, 4s. 6d. per pound; powder, 8s. per pound; cotton, 4s. per pound; brandy, 12s. per gallon; W. I. rum, 16s. per gallon; Molasses, 7s. per gallon.

The low value of paper money at the time this region was settled, introduced much inconvenience and trouble. In 1778, a pair of stockings or a shirt was \$6, and a pair of shoes \$7; and in Falmouth, in June, 1779, corn sold for \$35 per bushel; molasses, \$16 per gallon; wheat meal, \$75 per bushel; tea, \$19 per pound. All the ordinary articles of use were forbidden to be carried from the State, for any purpose whatever. One town voted in 1780, to purchase 1,780 pounds of beef, at \$5 per pound.*

STATISTICS. — The wealth of the towns and their condition generally, may be learned in the following summary :

Value of real estate, \$925,095; value of taxable property, \$1,324,186; † State valuation, 1845, \$950,606; value of real estate established by the Legislature, in 1841, \$890,553; total acres of land, 88,646; covered with water, 1,428; occupied by roads, 1,782; waste land, 8,676; unimproved, 31,306; woodland, 13,519;

* Williamson's History of Maine, vol. ii.

† It will be remembered that this is the amount returned to be taxed. It falls under the true value.

pasturage, 12,679 ; natural meadow, 297 ; mowing, 11,169 ; tillage, 7,499 ; No. of polls, 1667 ; dwelling houses, 1,056 ; barns, 1,171 ; stores, shops, &c., 79 ; other buildings, 429 ; population in 1840, 7,480 ; State tax, in 1841, \$3,184.21 ; 3 printing offices, all in Skowhegan.

It was intended to give a complete statistical statement of the towns for 1850, but the great labor of the undertaking, coupled with the consideration, that in a few months the census and valuation will be taken, by the assessors, prevented the effort. The reader can procure the account when published, and paste it in this volume.

It may in general be said, that the people of the towns pursue agricultural avocations in the main, but that manufactures are gaining ground. Tanneries, boot and shoe manufactories, an iron foundry, shovel-handle makers, machine shops, planing mills, carriage manufactories, tin-ware makers, &c., are becoming prominent in the town. The statistics of 1850 will exhibit the actual condition.

A Record of a part of the Deaths of persons, aged 50 years and upwards, in the five towns :

Abraham Adams, June 27, 1843, 74, B. ; Mrs. Adams, February, 1830, 91, N. ; Mrs. Adams, 1811, 105, N. ; Abel Adams, September, 1844, 62, S'n ; Amos Adams, March, 1844, 98, N.

Lucy Booker, May 3, 1824, 58, S'n ; Lucy Bixby, September 16, 1826, 59, N. ; Moses Bickford, October, 1827, 93, S'ks ; James Bigelow,* January 27, 1829, 87,** B. ; Humphrey Burrill, January 3, 183—, 81, S'n ; Ruth Brown, July 25, 1847, 94, S'n ; Thankful Blackwell, April 17, 1847, 75, N. ; Mary Brown, August 11, 1847, 54, N. ; Sarah Brown, September 11, 1843, 59, S'ks ; David Bunker, De-

ember 27, 1844, 79, C.; Stephen Burgess, April 12, 1844, 76, N.; John Boies, March 17, 1833, 72, S'n; Solomon Bixby, September 2, 1835, 72, N.; Mary Burt, May 30, 1839, 76, S'n; Asa Brown, July 5, 1835, 55, S'ks; Wm. Bray, January 7, 1835, 50, B.; Mary Burrill, December 25, 1844, 82, S'n; Ellis Blackwell, July 29, 1846, 55, N.; Mrs. Blackwell, — 1838, 75, N.; Jabez Blackwell, — 1838, 78, N.; Mrs. Bates, — 1834, 69, N.

Ephraim Carson, February 23, 1832, 70, B.; James Clark, March 19, 1832, 61, B.; Mary Crombie, August 19, 1835, 75, N.; Eleazar Coburn, January 9, 1845, 68, B.; Hannah Chamberlain, June 29, 1840, 61, S'n; Isaac Carson, March 4, 1832, 62, C.; Lucy Crosby, April 15, 1839, 60, N.; Joseph Cushing, February 9, 1830, 61, B.; Seth Currier, January 3, 1842, 78, B.; John Clark,* September 3, 1832, 80, N.; John A. Chandler, October 2, 1842, 54, N.; Judith Cayford, January 15, 1842, 87, S'n; Elizabeth Carson, February, 1828, 73, B.; Sally Chandler, September 3, 1836, 58, S'ks; Elizabeth Chase, January, 1848, 87, S'n; Keziah Cushing, September 15, 1847, 76, B.; Robt. Chase, August 29, 1837, 77, S'n; John Connor, May 31, 1849, 70, S'n.

W. W. Dinsmoor, July, 1848, 62, N.; John Davenport, April 12, 1826, 86, N.; Brooks Dascomb,† November 27, 1842, 61, B.; Wigglesworth Dole,** June 16, 1845, 67, B.; Mary Dole, March 7, 1827, 85, B.; Elijah Dutton, Dec. 24, 1835, 70, S'ks; Renben Dinsmoor, March 30, 1847, 61, N.; Ruth Delano, April, 1844, 89, S'ks; Loomis Dyre, August 14, 1839, 85, S'n.

Joseph Emery, March 18, 1842, 84, B.; Benjamin Eaton, Mar. 24, 1839, 77, S'n; Betsey Emery, May, 1839, 81, B.; Elizabeth Emery, May 26, 1838, 80, B.; John Emery, February 26, 1848, 94, B.; Hawley Emerson, January 6, 1844, 77, N.; Nathaniel Emery, May 7, 1824, 79, S'ks; Betsey Emery, May, 1839, 81, B.

Israel Fox, August 16, 1848, 65, S'n; John E. French, January 8, 1831, 62, S'n; Elizabeth Fairfield, December 30, 1827, 65, N.; John Frizzle, August 4, 1827, 64, S'ks; Potter Fish, September, 1841, 81, B.; William Fletcher, February 8, 1800, 63, B.; Widow Fletcher, January 7, 1849, 98, B.; Nancy Freeman, April 17, 1845, 63, N.; Rebecca Fairbrother, August 20, 1839, 70, S'n; James Fairbrother, March 21, 1847, 80, S'n; Tamar Frizzle, De-

cember, 1839, 53, S'ks; Joseph Frederick, March, 1822, 80, S'ks.

Joseph Greenleaf, February 24, 1814, 57, S'ks; Peter Gilman,* October 3, 1834,** 82, N.; Moriah Gould,* September 7, 1825, 71, N.; David Graffam, September 2, 1844, 51, S'ks; Lucy Gould, January 3, 1846, 85, N.; Zebulon Gilman, October 17, 1826, 66, N.; Patty Goodridge, April 3, 1849, 50, C.; Sarah Green, December, 1844, 75, S'ks; Mary Goodridge, December 12, 1848, 60, C.; Jeremiah Goodridge, April 27, 1844, 73, C.; David Green, May, 1846, 53, N.; John Greenleaf,* June, 1846, 91, S'ks.

Phebe Heald, June 19, 1829, 79, N.; Elizabeth Heberd, June 24, 1828, 74, S'ks; Josiah Heald, June 10, 1826, 67, N.; John Harlow, June 9, 1824, 54, N.; Benjamin Hilton, March 7, 1802, 62, S'ks; Lucy Heald, Dec. 23, 1846, 87, N.; William Hilton, August 17, 1841, 59, N.; Daniel Herrin, April 24, 1849, 50, S'n; Peter Holbrook,* April 23, 1842, 88, S'ks; Lydia Hartwell, April 1, 1837, 82, B.; Edward Hartwell,† March 30, 1844, 96, B.; Jona. Heberd, Sept. 19, 1838, 85, S'ks; Daniel Homestead, May 11, 1838, 71, S'n; Catharine Heywood, October 12, 1844, 82, B.; Hanson Hight, December 18, 1832, 72, N.; Susannah Hilton, January 14, 1820, 75, S'ks; Peter Heywood, April 3, 1803, 77, B.; Peter Heywood, Jr., July 17, 1822, 71, B.; Oliver Heywood, October 13, 1806, 78, B.; Betsey Herrin, December 5, 1839, 64, S'n; Daniel Herrin, September 9, 1839, 101, Cl'n; Alvan Howes, January 9, 1847, 72, S'ks; Martha Holbrook, December 7, 1842, 81, N.; Betsey Hill, June 17, 1849, 69, N.; Mrs. Hagget, — 1836, 80, N.; Mrs. Hight, — 1847, 88, N.

Abraham Ireland, April 9, 1816, 79, B.; Meribah Ireland, March 2, 1825, 83, B.

Maximilian Jewett, October 9, 1823, 82, B.; Sarah Jenkins, August 1, 1848, 55, S'n; Fanny Jewell, January 9, 1842, 57, C.; Abigail Jenkins, February 8, 1835, 80, S'n; Jos. Jenkins,* April 26, 1833, 80, S'n; Betsey Johnson, September 10, 1838, 67, C.; Rebecca Jewett, June 5, 1816, 70, B.; Sarah C. Jones, February 28, 1833, 71, N.; Thomas Jones, November 12, 1841, 75, N.; Lucy Jewett, May 14, 1844, 66, N.; Jeremiah Joy, March, 1847, 67, C.; Timothy Jewett, July 1, 1833, 65, S'n; Caleb Jewett, — 1835, 55, N.

Nicholas Kimball, June 27, 1827, 63, S'ks.

Ephraim Lindsay, — 1831, 73, N.; Esther Loomis, October 5, 1835, 78, S'n; Rhoda Longley, September 21, 1848, 83, N.; John Laughton,† July 25, 1842, 82, N.; Samuel Lewis, February 21, 1842, 76, S'n; Hannah Loring, September 20, 1841, 56, N.; Isaac Littlefield, June 24, 1846, 75, N.; Jemima Longley, January 17, 1814, 82, N.; Zachariah Longley, June 1, 1815, 86, N.; John Laughton, — 1786, 60, N.; Elisha Lambert, December, 1844, 85, N.; Samuel Loomis, July 25, 1847, 63, S'n; Pamela Lambert,** January 16, 1845, 78, S'n; Sarah Littlefield, September, 1845, 78, S'n; Nathaniel Lambard,** June 29, 1837, 80, S'n.

Betsey McLellan, March 10, 1835, 69, B; Bryce McLellan, September 29, 1836, 74, B.; Lydia McIntyre, November 14, 1844, 84, B.; Martha Miller, September 23, 1837, 73, N.; Phineas McIntyre,* March 4, 1838, 86, N.; Margaret Murray, May 1, 1839, 80, C.; Patty Moor, July 9, 1839, 69, S'n; Benj. Moor,* May 15, 1826, 71, N.; M. McPhearson, March 13, 1842, 80, N.; Hannah Mason, April, 1842, 76, B.; Daniel Malbon, April 30, 1827, 52, S'n.; Betsey Malbon, May 22, 1842, 50, S'n; Sally Malbon, March 8, 1815, 67, S'n; Thomas McKechnie, October 9, 1842, 80, N.; Jabez Morton, April 11, 1824, 83, N.; Eunice Moor,†† November 8, 1822, 87, B.; Lucy McIntyre, Jan. 19, 1809, 76, B.; James Malbon, July 25, 1847, 65, S'n; Aphia Moore, August 2, 1843, 85, S'n; Nathaniel Malbon, June 3, 1847, 70, S'n; James Malbon, April 20, 1808, 68, S'n; Tilly Mason, June 8, 1847, 87, B.; Mordecai Moore, August, 1840, 103, Clinton.

Abijah Nutting, October 26, 1827, 50, N.; Benjamin Nutting, May, 1843, 62, S'n.; William Nason, April 3, 1842, 64, C.; Mark Nuth, January 17, 1847, 77, B.; Daniel Nelson, ** February 27, 1837, 75, C.; Elisabeth Nuth, July 16, 1840, 73, B.; Mrs. Nay, October, 1846, 60, S'n.

Abigail Pratt, September 24, 1825, 58, B.; John W. Page, February 2, 1846, 66, C.; Lucy Parlin, December 12, 1837, 76, N.; Jonas Parlin, December 9, 1838, 80, N.; Polly Pratt, July 19, 1834, 55, B.; Lydia Pratt, July 14, 1840, 78, B.; Elam Pratt, April 18, 1836, 84, B.; Edmund Parker, * November 18, 1836, 75, N.; Jesse Parlin, May, 1843, 50, N.; Adam Powers, September 3, 1841, 61, C.; Margaret Parker, March 4, 1844, 88, N.; Susan Palmer,

September 9, 1827, 78, N. ; Daniel Parkman, * November 4, 1824, 82, S'n ; John L. Prescott, Dec. 25, 1825, 50, N. ; Hannah Parker, March, 1826, 52, S'n ; John Parlin, March 25, 1806, 86, N. ; Susan Perkins, September 21, 1836, 56, S'n ; Mary Pratt, January 27, 1827, 76, B. ; Micah Pratt, October 8, 1826, 67, B. ; Ruth Prentiss, December 6, 1840, 89, B. ; Thaddeus Prentiss, June 1, 1816, 65, B. ; John Pooler, April 12, 1840, 62, S'n ; Isabella Pomeroy, May 10, 1844, 60, N. ; Elder Francis Powers, December 13, 1843, 72, N. ; Mrs. Pratt, September 1845, 51, B. ; Jane Oliver, April 13, 1846, 75, S'ks ; Micah Pratt, August 24, 1839, 64, S'n ; James B. Oliver, April 20, 1846, 81, S'ks ; William Palmer, 1829, 75, N. ; Nathan Parlin, 1833, 78, N.

Sarah Reid, July, 1842, 58, C. ; Hannah Reid, April 3, 1827, 53, S'n ; Mary Raymond, September 25, 1842, 52, S'n ; Temperance Richardson, September 5, 1841, 61, C. ; William Rogers, April, 1842, 61, B. ; Thomas Robinson,** April 22, 1839,* 84, S'n ; Mary Robinson, September 5, 1848, 88, S'n ; Nathan Rogers,§ April 23, 1829, 83, N. ; Jona. Robbins, December, 1824, 75, N. ; Lydia Ricker, April 28, 1842, 70, C.

Eleazar Spaulding, — — —, 8-, N. ; Phebe Spaulding, April 13, 1843, 84, N. ; Levi Sampson, December 20, 1813, 57, N. ; Willard Sears, December, 1831, 86, S'n ; Philomelia Stoddard, October 29, 1842, 68, S'n ; Sally Steward, April 6, 1835, 80, B. ; Solomon Steward, December 20, 1843, 81, B. ; Betsey Steward, August 1, 1845, 81, B. ; Ephraim Swan, December 7, 1835, 72, B. ; Hannah Savage, August 25, 1840, 75, B. ; Mary Smith, March 15, 1845, 58, B. ; Nancy Steward, March 1, 1846, 55, B. ; Richard Sawtelle, December 23, 1838, 70, N. ; Sally H. Steward, April 29, 1847, 81, B. ; Daniel Steward,** September 15, 1840, 82, S'n ; Rachel Steward, October 18, 1839, 78, S'n ; John Smith, October 28, 1846, 67, B. ; Lemuel Smith, October 1, 1831, 55, B. ; Mary Sawyer, April 13, 1840, 84, B. ; Joseph Sawyer, January 26, 1832, 81, B. ; Lucy Steward, July 19, 1843, 76, B. ; Luke Sawyer, July 5, 1841, 81, S'ks ; Fanny S. Sturgess, Aug. 26, 1844, 60, N. ; Betsey Sheafe, January 17, 1840, 80, N. ; Wm. Spaulding, December 6, 1844, 85, N. ; Sarah Spaulding, October 4, 1843, 82, N. ; David Sterry,* April, 1843, 88, S'ks ; Olive Steward, March 12, 1848, 75, B. ; Mary Saw-

yer, April 13, 1840, 84, S'n ; Thomas Steward, December, 1839, 74, B. ; Mary Steward, April 29, 1847, 81, S'n ; Wm. Spaulding,* December 6, 1844, 86, N. ; Rhoda Squire, November 19, 1847, 75, S'n ; Jonathan Steward, July 31, 1848, 79, B. ; Otis Spaulding, December 8, 1848, 57, N. ; Mary Sylvester, — 1847, 87, N. ; Daniel Smith, November, 1829, 80, B. ; William Sylvester, September 28, 1826, 60, N. ; Benj. Steward, February 7, 1820, 59, B. ; Mary Steward, January 30, 1818, 79, B. ; Prudence Sampson, October 12, 1844, 82, B. ; John Smith, May, 1849, 67, B.

Joseph Tarbell, * August 20, 1826, 70, N. ; Asa Turner, August 25, 1821, 78, N. ; Abigail Turner, April 16, 1823, 72, N. ; David S. Trask, November 4, 1823, 57, N. ; Benj. Thompson, August, 1825, 78, N. ; Mary Thompson, April 19, 1842, 56, N. ; Asaph Thompson, March 28, 1844, 62, N. Mary Tozier, May 17, 1838, 60, N. ; Achsah Tinkham, August 4, 1847, 53, N. ; Mercy Trench, April 10, 1849, 93, N. ; Sally Tilton, February 5, 1835, 50, B. ; Stephen Tuckerman, February 27, 1833, 50, N. ; Dr. Jesse Taylor, March 25, 1844, 50, N. ; Abigail Tilton, April 16, 1844, 83, N. ; Mary Tozier, May, 1838, 50, N. ; Rev. John Thompson, May 17, 1836, 71, S'ks ; Betsey Thompson, Mar. 7, 1846, 70, S'ks ; Moses True, October, 31, 1841, 62, S'ks.

Mary Vickere, February, 1838, 67, N. ; Joseph Vickere, September 3, 1838, 67, N. ; Eliphalet Varney, January 20, 1840, 72, B.

Lucy Wood, June 3, 1834, 69, N. ; Anna Whitcomb, June 1, 1823, 82, N. ; Thomas Whitcomb, January 21, 1824, 88, N. ; Nathaniel Withee, December, 1825, 60, N. ; James Waugh,** December 17, 1825, 77, S'ks ; Jona. Williamson, March 24, 1826, 92, S'ks. ; James Waugh, January 17, 1826, 77 ; Henry Weeks, May, 1826, 63, B. ; Mary Witherell, September 8, 1827, 61, N. ; Azubah Weston, January 6, 1829, 70, B. ; Thomas Whitcomb, June 11, 1829, 60, N. ; Nathan Wood, March 26, 1830, 80, N. ; Thomas Waugh, September, 1830, 79, S'ks. ; Thomas Williamson, July 5, 1848, 62, S'ks. ; John Weston, November 12, 1842, 84, B. ; James Weston, November 18, 1842, 54, B. ; Mary Wyman, April 1, 1843, 54, N. ; Aaron Wadsworth, May, 1843, 73, S'n. ; Bathsheba Waugh, June 26, 1841, 90, S'ks. ; Thomas Waugh, Feb. 19, 1843, 61, S'ks. ; Martha Waugh, September 26, 1843,

50, S'ks. ; Susannah Wood, June 25, 1844, 83, S'ks. ; Silas Wood,* December 17, 1834, 81, N. ; Mary Wheeler, March 13, 1846, 52, N. ; Solomon Whidden, October 4, 1841, 87, S'n. ; Mary White, October, 1841, 76, S'n. ; Obadiah Witherell,* 1847, 99, N. ; Joseph Weston,* March 22, 1838, 81, B. ; Luke Withee,* April 26, 1844, 84, N. ; Charles Witherell,** July 16, 1833, 68, N. ; Ruth Wines, March 16, 1838, 69, B. ; Isaac Weston, November 12, 1840, 59, B. ; Sally Williamson, August 3, 1836, 76, S'ks. ; Stephen Weston, May 31, 1847, 77, S'n. ; William Wilson, July 13, 1831, 80, S'ks. ; Samuel Weston, April 21, 1838, 51, S'n. ; Anna Weston, December 24, 1845, 84, B. ; Stephen Williamson, November 13, 1840, 79, S'ks. ; Asa Weston, September 5, 1842, 54, B. ; Mary Weston, January 26, 1840, 77, B. ; Eli Weston, October 14, 1846, 86, B. ; Nancy White, October 6, 1845, 84, B. ; Solomon White, April 21, 1837, 76, B. ; Susan Wyman, May 1, 1833, 50, S'n. ; Sarah Warren, April 13, 1840, 58, C. ; James L. Wood, December 17, 1818, 62, S'ks. ; Oliver Wood, July 1, 1816, 86, N. ; William Weston,** December 19, 1840, 77, B. ; Elisa Webb, January 22, 1826, 80, B. ; Lucy Walker, February, 1838, 51, S'n. ; Lucy Wood, June, 1814, 69, N. ; John White, January 20, 1815, 87, B. ; Mary White, September 15, 1793, 65, B. ; Sarah Weston, May 25, 1829, 70, B. ; Sarah Warren, 1833, 83, N. ; Prudence Willard, May 27, 1847, 64, B. ; — Webb, September, 1840, 90, S'n. ; Mrs. Webb, November, 1848, 80, B. ; Mrs. Weeks, 1847, 80, N. ; Phineas Whitney, 1832, 80, N. Samuel Young, December 31, 1844, 80, S'n. ; William Young,* July, 1842, 89, S'ks. ; James Young, May, 1846, 59, S'ks. ; William Youland,* July, 1838, 95, B.

Most of the foregoing names are taken from the Somerset Journal, People's Press and Democratic Sentinel, and Clarion. They are responsible for the correctness of many of the dates.

* The names in the foregoing list marked with an asterisk, were engaged in the Revolution.

† Mr. Dascomb was an honored and respected citizen, and held the office of selectman a quarter of a century.

‡ Edward Hartwell attained the age of 96, and many others

in the towns have reached almost that age. Hartwell was born in Lunenburg, and moved to Canaan, in 1780. Rev. Josiah Peet stated, in a funeral sermon preached at the funeral of Mrs. Mercy Trench, as a result of about thirty years of observation, that the proportion of longevity has been as follows : in Norridgewock, 1 in 45 lives to the age of 70; 1 in 200 to the age of 80; and 1 in 1000 to the age of 100 years. It will be seen from the above list, that the average length of life, after the age of 50, is about 72 years.

§ Mr. Rogers was Judge of Probate for Rockingham County, N. H., and Marshal of the State, and was paying a visit to his daughter, Mrs. Jotham Fairfield, when he was taken sick and died.—*Hon. John S. Tenney.*

¶ John Laughton removed with his father and family to Norridgewock, when he was ten years old.

** Daniel Steward was born in Lunenburg, Mass., and settled in Skowhegan, in 1784; James Bigelow was born in Weston, Mass., Jan. 28, 1742; Dea Wigglesworth Dole was born in Newburyport, Nov. 17, 1779; William Weston was born in Concord, Mass., in 1763; James Waugh was Town Clerk 28 years; Charles Witherell was born Oct. 8, 1764; Pamela Lambert had been midwife at the birth of 1400 children in Canaan and vicinity. Nathaniel Lambard was born in Gorham, Maine, in 1757, and came to Canaan in 1783. Thomas Robinson was a lieutenant in the American Revolution, and did good service for his country. The widow of Peter Gilman, Mrs. Martha G., celebrated her one hundredth birth-day, in Norridgewock, July 12, 1849. She was born in Kingston, July 12, 1749, married Peter Gilman, April 5, 1775, moved to Norridgewock in 1792, and when she was one century old had had 9 children, 76 grandchildren, and 140 great-grandchildren. She possessed good health and fine spirits.

†† Mrs. Eunice Moor was wife of Colonel John Moor, whom she married when widow of Joseph Weston. She was the second white woman who ever penetrated Somerset County, and she left 222 descendants.

STATE TAX.

	1781	1786	1791	1796	1810	1820
Norridgewock,	£37.10	£116. 5	£9.7.10	\$73.61	\$86.66	\$98.67
Canaan,	67.10	170.18.9	13.9. 6	86.67	101.33	65.90
Starks,					64.00	81.33
Bloomfield,						114.00

The above taxes were levied on six per cent. of the property. — *Rev. J. B. Felt.*

	POPULATION.					
	1784	1792	1810	1820	1830	1840
Norridgewock,	240	427	880	1454	1710	1865
Canaan,	420	448	1275	1470	1076	1379
Starks,			828	1053	1471	1559
Bloomfield,				889	1072	1093
Skowhegan,					1006	1584
	660	875	2983	4866	6335	7480

The population for 1850 will be about 9,000.

PLATES. The reader will be delighted with the elegant stone engravings contained in this volume. They are from the hands of those experienced and faithful artists, J. H. Bufford & Co., Boston. The views of Old Point, and of Skowhegan and Bloomfield, were drawn by Miss Abby Daggett, of Skowhegan, and their admirable fidelity reflects great credit on their authoress. The view of South Norridgewock was drawn by the skilful pencil of Maj. King, son of the first governor of Maine, who is about finishing a magnificent panorama of the Kennebec River, for European and Southern exhibition. He is a superior artist, whose works are his best praise. The two beautiful views of Norridgewock village were daguerreotyped by J. H. Williams, Esq., whose excellent pictures meet universal approbation.

ERRATA. Page 56, insert *and* between Vincent and Jaques; p. 60, line 16, for *are* read *were*; p. 81, last line, for *bears* read *bear*; p. 112, last line, for *or* read *and*; p. 124, for *brother* read *cousin*; p. 128, Abraham Smith thinks William Oakes was born a few days before him; Smith was born in

Bloomfield, and Oakes in Skowhegan ; p. 129 for *Solomon* read *Salmon* ; p. 137, line 11, for *Ezekiel*, read *Elkanah* ; *ibid*, after *Daniel Smith*, read *on James H. King's farm* ; *ibid*, Daniel Steward settled first on Pratt farm ; p. 147, for *Hezekiah*, read *Sherebiah* ; p. 156, line 7, for *on*, read *at, or below* ; p. 159, line 15, for *Jonathan Marden*, read *Rev. J. Merrill* ; p. 172, line 20, for *Selma*, read *Salmon* ; p. 184, line 13, insert *female* between *second* and *child* ; p. 204, the last paragraph should be on p. 219 ; p. 230, insert "*Ebenezer Russel, 1836*," between 1835, and *John S. Tenney* ; in 1811, 12 and 13, Eleazar Coburn was representative from Canaan ; in 1810, Canaan did not send ; in 1806, 7, 8, 9, Bryce McLellan was representative ; Arthur Spaulding was representative in 1834, and not William Allen ; p. 249, probably Lee preached in Norridgewock before Stebbins. There are other errors doubtless, incident to the haste with which the work has been hurried through the press, which may be hereafter found, but which will be pardoned by the candid. The "Indian fright" is quite differently related by different persons. Tradition has many tongues. It is said that several hunters came in and reported Indians, — that Samuel Weston, Isaac Smith, and Oliver Wilson were chosen to go out and reconnoitre, that Wilson fired, and then gave the war-whoop, and that the settlers retreated to Great Island, determined to fight the Indians to the last. Pease refused to go to the fort. This may be a version of the same, or another story.

INDEX.

GENERAL HISTORY.

Indian History,	7
General Description, &c.,	103
History of Canaan,	116
History of Norridgewock,	178
History of Starks,	255
History of Bloomfield,	279
History of Skowhegan,	295
Roads,	313
Graveyards,	314
Revolutionary Soldiers,	319
Schools,	325
Attorneys,	328
Physicians,	333
Military,	324
College Graduates,	340
Citizens entitled "Honorable,"	341
Associations, &c.,	343
County officers, &c.,	345
Bridges,	349
Newspapers,	352
Ice,	353
Weather, Casualties,	354
Prices,	360
Statistics,	361
Deaths of Aged People,	362
Population,	370
State Tax,	369
Description of Plates,	370

ECCLESIASTICAL.

Congregationalists,	162, 235, 277, 288, 311
Christians,	174, 307
Universalists,	174, 253, 309
Methodists,	175, 249, 274, 308
Baptists, Freewill,	176, 252, 276
Baptists, Calvinistic,	176, 247, 249, 278, 291, 294, 312
Unitarians,	251
Protestant Methodists,	278

PLATES.

Frontispiece, Råle's Monument.	
View of Oosoola,	102
Two views of Norridgewock,	178
View of Bloomfield and Skowhegan,	294
Fancy Sketch, — <i>Mogg Megone</i> ,	102

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